

IMAM ABU HANIFAH (Rahimahullah)

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PUBLISHER'S FOREWORD

The book before you, as evident from its name, is an outstanding and detailed biography of the life, Dîni services, events, merits, virtues, ability of inference and the outstanding faculty of jurisprudence of Imâm Abû Hanîfah Nu'mân Ibn Thâbit *Rahmatullâhi 'alaih*. The sublime entity and magnitude of Imâm Saheb (*Rahmatullâhi alaihi*) can be sufficiently gauged from the fact that a great number of famous 'Ulama from the far flung corners of the then vast Islâmic world benefitted from him as students. Also, in the words of Hâfize-Hadith 'Allâmah Abû Muhammad Hârithi, the benefit the 'Ulamâ as well as the masses had received from Imâm Abû Hanîfah alone, they did not receive the same benefit from other 'Aimmah, 'Ulamâ and Muhaddithîn like Qâdî Ibne 'Abî Layla, Sufyân Thawri, Ibne Shubrumah, Yahyâ Ibn Sa'îd, Imâm Mâlik, Imâm Shâfi'î, Imâm 'Ahmad Ibn Hambal, Ishâque Ibn Râhwayh and other leading 'Ulamâ.

This is why, in this lengthy period of 'Islâmic history, the effort put into recording the biography and life of Imâm Abû Hanîfah has reached such proportions that none of the other 'Ulamâ, Fuqahâ, Mujtahidîn and Muhaddithîn were accorded this status. In fact, such 'Ulamâ and historians have compiled his biography that they themselves are eligible for biographies outlining their own 'Ilmî and Dîni endeavours.

Nonetheless, as they say that the more greater, capable and honourable a person is, the more he is praised and he is criticised and taunted just as much. The same happened to Imâm Sâheb as well. Just as a great number of flag-bearers of Islam had appreciated and praised his efforts, a great many jealous and malicious souls had rendered him a target of their insulting criticisms. On the one hand, the leaders of the 'Ummah were totally devoted to his sublime

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Nonetheless, as they say that the more greater, capable and honourable a person is, the more he is praised and he is criticised and taunted just as much. The same happened to Imâm Sâheb as well. Just as a great number of flag-bearers of Islam had appreciated and praised his efforts, a great many jealous and malicious souls had rendered him a target of their insulting criticisms. On the one hand, the leaders of the 'Ummah were totally devoted to his sublime

personality whilst on the other hand, his resentful enemies left no stone unturned in casting false aspersions against him. They went all out to blemish his character. However, it was a strange phenomenon of Allah ﷻ that the more his enemies endeavoured to vilify him, the more reputable he became. The more they tried to undersize him, the more prominent he became in the eyes of the people. Not only the Hanafî followers, even the leading ‘Ulamâ, Muhaddithîn and adherents of the other Mazhabs came to the defence of Imâm Sâheb *Rahmatullâhi ‘alaihi* against his slanderers. They thoroughly illuminated his unique personality and his envious grandeur.

One of these ‘Ulamâ and historians is Muhaddith ‘Allâmah Shamsud-Dîn Muhammad Ibn Yûsuf Sâlihi Dimashqi Shâfi’î 942 A.H. whose book entitled, ‘*Uqûdul-Jammân fi Manâqibil Imâmil-A’zam Abî Hanîfata An-Nu’mân*’ is a very contentious though reliable historical reference book. This book occupies the status of a keystone of all Arabic, Persian and ‘Urdu biographies compiled about Imâm Saheb (*Rahmatullâhi alaihi*) in latter times. In view of this book’s importance, Hadrat Maulâna ‘Abdullâh Ibn Abdul Wahhâb, in spite of his ill health and old age, translated it into ‘Urdu and it was first published by Jâmi’ah Mahmûdiyyah Mîrath.

Owing to the insistence of the aforementioned translator and due to the importance and utility of this book, the esteemed members of the Majlise-Shurâ (administrative council) of Dârul ‘Ulûm Deoband decided to republish this translation under the auspices of Shaikhul-Hind Academy, Dârul ‘Ulûm Deoband. However, an urgent need was felt to review the Urdu translation, to remove all literary intricacies, to render the translation more simple and easy to understand, to review the Arabic poems and other Arabic texts with their respective references, to translate the Arabic idiomatic expressions figuratively and finally, though most predominantly, to

render into Urdu the entire index - which goes into almost a hundred pages - the names of the teachers and students of Imâm Sâhib (*Rahmatullâhi alaihi*). In the last translation, this list was retained in its original form i.e. in Arabic. As a result, it was rather difficult for the Urdu-speaking public to attain any benefit out of this. Also, a few new headings have been added. And as far as possible, Urdu literary rules have not been compromised.

It is an occasion of great joy that this mammoth task, under the auspices of the members of the Academy, was successfully fulfilled by Maulâna Abdur-Rashîd Bastawi of the translation department of Markazul Ma’ârif Deoband branch. Since Maulâna is well-versed with both Arabic and Urdu, he succeeded in fulfilling his responsibility very favourably. We beseech Allah Ta’âla to increase his capabilities, Âmîn.

In the publication of this revised translation, this humble servant is indebted to the members of the Shaikhul-Hind Academy, Dârul ‘Ulûm Deoband. I am especially indebted to the principal, Hadrat Maulâna Marghûbur-Rahmân Sâheb, Hadrat Maulâna Ghulâm Rasûl Sâheb Gujarati, and Hadrat Maulâna Mufti Abul Qâsim Sâheb Nu’mâni Benârsi. Their favourable Duâs and sincere advice persisted throughout the entire compilation and publication of this book. Janâb Maulâna Muzammil ‘Ali Sâheb Âsâmi, an Ustâd of Dârul Ulûm Deoband also deserves my special gratitude. His unflagging concern and interest made the publication of this book possible. Similarly, Maulâna Zulfiqâr Ahmad Behrâichie and Maulâna Muhammad Yûsuf Râmpuri, both research scholars of Shaikhul-Hind Academy, also deserve my gratitude for assisting with the proof reading etc.

May Allah ﷻ grant all of them the best of rewards and May He honour this publication with acceptance and may He grant this

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humble servant the foremost opportunities of serving this academy,
Âmîn.

Badrud-Dîn Ajmal Ali Qâsimi

Member of the Shura and Khâdim of Shaikhul-Hind Academy,
Dârul 'Ulûm Deoband

Dated 15\11\1417 A.H.

25\03\1997

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PREFACE

by Hadrat Maulâna Muftî Âshiq Ilâhi Bulandshahri
Muhâjire-Madani

الحمد لله والصلاة والسلام على رسول الله.....

It is a great favour of Allah ﷻ upon this Ummah that He has promised the preservation of His book. He ensured that there will always remain Huffâz and protectors of the Holy Qurân who preserved its words, understood its meanings and inferred various laws from it. Thereafter they ensured the preservation of its related sciences from generation to generation. In order to understand the meanings of the Qurân and to ascertain the details of its compendious verses, there was a need to preserve the sayings, actions and approvals of Rasûlullâh ﷺ. Hence, Allah ﷻ produced such men also who safeguarded the Ahâdith and passed it over to their respective students. In terms of the preservation of the actual texts as well as the meanings, Allah ﷻ created such men who, together with the dissemination of the Qurân, also propagated the Sunnah of Rasûlullâh ﷺ. Their unwavering efforts illuminated the entire world with the Nûr of the Qurân and Sunnah.

Amongst these 'Ulamâ are some who inferred inexplicit propositions from the Qurân and Sunnah, separated the abrogated verses, brought about compromise between the apparently conflicting narrations, sifted through the narrations and separated the odd ones and with their unflagging endeavours, compiled all the laws (into book form) so as to enable the learned as well as the unlearned to practice upon the Qurân and Sunnah.

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Those who fulfilled this role are referred to as Aimmah-e-Mujtahidîn. A great number of such personalities had passed through the corridors of history. However, four of them are the most famous. Heading this list is Imâm A'zam Abû Hanîfah Nu'mân Ibn Thâbit Kufî Tâbie who passed away in 150 A.H. Among his contemporaries was Imâmu Dâril Hijrat, Mâlik Ibn Anas Madani Isbahi who passed away in 179 A.H. Both these personalities continued meeting each other and they also benefitted from each other in regards to Sharî issues.

Thereafter appears the era of Hadrat Imâm Muhammad Ibn Idrîs As-Shâfi'î Qurashi Mutallabi who passed away in 204 A.H. He was a confluence of the rivers of the Mâliki and Hanafi Fiqh (jurisprudence). He studied Hadith under Imâm Mâlik and he stayed with him for a lengthy period of time. He developed the ability of Fiqh from Imam Mâlik as well. When he reached Iraq, he was awarded the opportunity of attaining 'Ilmi benefit from Imâm Muhammad Ibn Hasan (d.189 A.H.), the student of Imam Abû Hanîfah. He remained in his company as a faithful student for a period of ten years.¹

When people become famous and their status becomes conspicuous in the eyes of the people, then many of them forget about their teachers. In fact some of them even refute the tutorship of their Ustâds. However, Imâm Shâfi'î (*Rahmatullâhi alaihi*) refrained from this evil trait. He used to openly confess to being a student of Imam Muhammad Ibn Hasan (*Rahmatullâhi alaihi*), the student of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). He would often say: "I haven't witnessed anyone more well-versed with the Qurân than Muhammad Ibn Hasan."²

¹ Al-Jawâhir Al-Mudhiyyah fi Tarâjimil-Hanafîyyah page 528

² Târikhe-Baghdad volume 4 page 170

He also said: "I have attained a camel-load of books from Muhammad Ibn Hasan."³

He said: "My greatest benefactor in the science of Fiqh is Muhammad Ibn Hasan."⁴

He also said: "Allah ﷻ assisted me with 'Ilm by the medium of two personalities; through Sufyân Ibn 'Uyaynah in the field of Hadith and through Muhammad Ibn Hasan in the field of Fiqh."⁵

He also said: "If he (Muhammad Ibn Hasan) spoke according to **his** intellect, we wouldn't have understood his speech but he used to speak according to **our** intellectual capabilities."⁶

One of the contemporaries of Imâm Shâfi'î (*Rahmatullâhi alaihi*) was Imâm Ahmad Ibn Hambal (d. 241 A.H.) He is also counted amongst the students of Imâm Shâfi'î (*Rahmatullâhi alaihi*).⁷ Apart from Imâm Shâfi'î (*Rahmatullâhi alaihi*), Imâm Ahmad Ibn Hambal attained 'Ilm from Imâm Abû Yûsuf (d. 182), one of the students of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). Imâm Ahmad Ibn Hambal (*Rahmatullâhi alaihi*) says:

"When I first intended to study Hadith, I went to Qâdhi Abû Yûsuf. Thereafter, I went to the others to transcribe Ahâdîth."⁸

It is stated in Husnut-Taqâdhi fi Sîratil Imâm Abû Yûsuf Al-Qâdi: "Imâm Ahmad Ibn Hambal transcribed so many volumes of 'Ilm from Imâm Abû Yûsuf that they would fill up three trunks."⁹ Imâm Ahmad Ibn Hambal studied Hanafi Fiqh very closely and he was

³ Ibid

⁴ Ibid

⁵ Al-Jawâhirul Mudhiyyah page 527

⁶ Ibid

⁷ Ikmaal fi Asmâir-Rijâl chapter two concerning Aimmatul-Usûl page 626

⁸ Târikhe-Baghdad volume 14 page 255

⁹ Târikhe-Baghdad volume 2 page 177

very pleased with it.

Ibrahîm Harbî says that he enquired from Imâm Ahmad Ibn Hambal as to where he acquired all these intricate Masâil. He replied: "From the books of Muhammad Ibn Hasan (the student of Imâm Abû Hanîfah).¹⁰ Since Imâm Ahmad Ibn Hambal studied the fiqh of the three Hanafi Imâms meticulously, he openly confessed: "If three personalities have an opinion on any issue, there is no scope for their contradiction." When asked who these three comprised of, he replied: "They are Abû Hanîfah, Abû Yûsuf and Muhammad Ibn Hasan." When asked why there was no scope for their contradiction, he replied: "Because Abû Hanîfah possesses the most perceptive insight in regards to Qiyâs (logic and analogy). Abû Yûsuf is most well versed with the science of Hadith and Muhammad Ibn Hasan is most proficient with the Arabic language."¹¹

Imam Shâfi'î attained 'Ilm from Imâm Muhammad Ibn Hasan whilst Imâm Ahmad Ibn Hambal attained 'Ilm from Imâm Abû Yûsuf. Ultimately, both (Imâm Shâfi'î and Imâm Ahmad) developed proficiency in the field of Fiqh and both of them attained the status of Mujtahide-Mutlaq.

These two personalities had other teachers as well from whom they attained Hadith and Fiqh. However, there is no doubt that the efforts spent by Imâm Abû Yûsuf and Imâm Muhammad behind them contributed greatly to them becoming leading Imâms of their times. Those who harbour malice for the Hanafis are bound to refute these categorical facts of history. However, the reality of things will not be suppressed in spite of the refutations of the obstinate. As an Arabic poet says:

¹⁰ Târîkhe-Baghdad volume 2 page 177

¹¹ Al-Ansâb li Samâni volume 8 page 204

"He who is jealous of the illumination of the sun and endeavours to produce another similar to it, is in real difficulty."

Imâm Shâfi'î, Imâm Ahmad Ibn Hambal and their students were specialists in the field of Hadith but they were not independent of the Fiqh of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). They perpetually looked upon the Hanafi Fiqh. The Shawâf'î (plural of Shâfi'î) and Hanâbilah (plural of Hambali) always benefited from Hanafi Fiqh and they remained its true patrons. Differences amongst them in regards to inferred issues is another matter altogether. Ibne Khaldûn writes in his *Muqaddamah*:

"After the era of Imâm Mâlik Ibn Anas appeared the era of Imâm Muhammad Ibn Idrîs Shâfi'î *Rahimahullâh*. He, after the demise of Imâm Mâlik, went to Iraq and met and attained Ilm from the students of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). He interblended the Iraqi school of thought with the Hijâzi school of thought, thereby formulating an individual school of thought in which he differed with Imam Malik over many issues. After them appears the era of Imâm Ahmad Ibn Hambal *Rahimahullâh*. He was from amongst the most learned Muhaddithîn. His students also studied under the students of Imâm Abû Hanîfah even though they themselves were so well-versed with the field of Hadith. They also formulated an individual school of thought."¹²

A great personality in the field of Hadith like Imâm Bukhârî also studied Hanafi Fiqh through which he gained expertise in the field of Fiqh. In the foreword of Fathul-Bâri, the commentary of Bukhârî Sharîf, his own words are narrated thus:

¹² Muqaddamah Ibne Khallidoon page 441

"When I was sixteen, I memorised the books of Ibnul Mubâarak and Wakee' and I learnt the sayings of these people i.e. the people of logic."¹³

People in the know are quite aware of the fact that Hadrat Abdullâh Ibn Mubâarak and Wakee' Ibn Jarrâh (referred to by Imâm Bukhâri) are both the students of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*).¹⁴

Wakee' Ibn Jarrâh also attained Ilm from Imam Zufar *Rahimahullâh*.¹⁵ Hafiz ibne Hajar (the author of *Fathul Bâri*, the commentary of Bukhâri) narrates the words of Imam Bukhari a few lines thereafter:

"I am unable to enumerate the number of times I have been to Kufa and Baghdad with the Muḥaddithîn."¹⁶ What was the need for these Muḥaddithîn to visit Kufa and Baghdad? The Fiqh of Hammâd Ibn Abî Sulaymân, Ibrâhîm Nakhaie' and Imâm Abû Hanîfah used to be read and taught over there. In reality, the Muḥaddithîn who appreciated the meaning of the texts, they, together with accumulating the texts of the Aḥadîth, also endeavoured to learn the meanings of the Aḥadîth. Those who have been blessed by Allah ﷻ with the science of Fiqh, Allah ﷻ has intended good for them. As the Ḥadith states: "When Allah ﷻ intends good for a person, he grants him an understanding (fiqh) of Dîn." The Muḥaddithîn used to frequently visit such people in Kufa and considered it binding upon themselves to ascertain the view of the Ashâbur-Rây (those who draw logical conclusions in the absence of explicit Shari texts).

¹³ Muqaddamah Fathul-Bâri page 478

¹⁴ Târeekhe-Baghdad volume 13 page 324

¹⁵ Al-Jawâhirul Mudhiyyah page 534

¹⁶ Muqaddamah Fathul Bâri page 478

The followers of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) have of course written lengthy books in adoration and tribute to their Imam. However, many Ulama affiliated to other schools of thought have also compiled his biographies and exposed his lofty status. Apart from special biographies, even the books compiled about the senior personalities of the Ummah laud the virtues of Imâm Abû Hanîfah in detail.

In his book '*Tazkiratul-Huffâz*' and '*Siyar A'alâmun-Nubalâ*', Hafiz Zahabi (*Rahmatullâhi alaihi*) openly lauds the virtues of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). In fact, he even compiled a separate book on his virtues. Ibne Khaldûn, Ibne Khalikân, Ibnul Imâd, Ibnu Kathîr and others have mentioned Imâm Sâheb with great devotion in their compilations and they confessed to his sublime status.

Hafiz 'Ibnu Abdil-Barr Mâliki (*Rahmatullâhi alaihi*) has compiled a comprehensive list of virtues of Imâm Abû Hanîfah in his book '*Al-Intifâ*'. He even mentions the aspersions and false accusations cast upon Imâm Sâheb together with a rational answer in defence of each and every allegation. Since Imâm Abû Hanîfah enjoys the status of the Imâm of the Imâms and since he is the (spiritual) grand father of the Shafi'îs, the unbiased and upright Shafi'îs always take Imâm Abû Hanîfah's name with respect and narrate his statements and proofs. Many Shafi'îs compiled separate books on Imam Abû Hânîfah and they most impartially answered all the allegations cast against him. Amongst them is Allâmah Jalâlud-Dîn Suyûti, the author of '*Tabyîdus-Sahîfah fi Manâqibi Imâm Abî Hanîfah*', Hafiz Muhammad Ibn Yûsuf Sâlihi Dimashqi (d.942 A.H.) and Shaikh Shahâbud-Dîn Ahmad Ibn Hajar Haythami Makki (d.973 A.H.) etc.

Hâfiz Muhammad Ibn Yusuf's¹⁷ book's name is '*Uqûdul-Jamân fi Manâqibil Imâmil A'zam Abî Hanîfah An-Nu'mân*'. Shaikh Ibnu Hajar Makki has compiled an abridged version of this book and called it '*Al-Khairâtul Hisân fi Manâqibil Imâmil A'zam Abî Hanîfah An-Nu'mân*'. Hâfiz Dimashqi's book (i.e. the book in your hands) comprises of a preface, twenty six chapters and an epilogue. (In spite of being a Shâfi'î) he compiled this book with extreme devotion.

He devotes an entire chapter to the Sahâbah from whom Imâm Sâhib had narrated Hadith directly. In another chapter, which runs into 24 pages, he mentions his Mashâikh (i.e. his teachers or those from whom he narrates Ahadîth). Thereafter, he mentions his students in a separate chapter going into 60 pages. In another chapter, he mentions Imâm Sâhib's unique habits and his distinguishing features. Another chapter is devoted to his sublime status in the science of Fiqh. In one chapter, he mentions the details of his excessive acts of devotion. In various other chapters, his generosity, abstinence, Taqwâ (Allah-consciousness), his intellect, acute perception, lofty character, eating out of his own earnings and refusing the gifts of the leaders and influential and other aspects of his life are mentioned in detail. In the twenty third chapter, he writes: "He was a man of excessive Ahadîth. He was from amongst the Huffâz of Hadith." Thereafter he mentions forty Ahadîth narrated by Imâm Abû Hanîfah. In the twenty fourth chapter, he mentions his illness and death and proves that Imâm Sâheb was honoured with the death of a martyr. He was murdered with poison and he passed away whilst making Sajdah.

In the epilogue of the book, he mentions a basic rule of criticism;

whose criticism is accepted and whose is not? Thereafter, he briefly answers the allegations of Hâfiz Abû Bakr Ibn Abî Shaybah where the latter accuses Imâm Sâhib of contravening certain Ahadîth. Thereafter he shifts his attention to Khatîb Baghdâdi and his transcription of the allegations made by Khatîb. He (i.e. the author) writes: "The allegations against Imâm Sâhib narrated by Khatîb, most of the chains of narrators comprise of narrators who are either verbally condemned by the Muhaddithîn or unknown. For a Mu'min to attack the honour of an ordinary Muslim on the basis of such weak narrations is not permitted, let alone the honour of an Imâm like Imâm Abû Hanîfah."

He thereafter writes: "Many people have endeavoured to lower the status of Imâm Abû Hanîfah and to remove the devotion his contemporaries cherished for him. However, they were unsuccessful in their efforts and their criticisms had no impression whatsoever. In fact, some of them were forced to confess that his lofty status is a divine ordinance and nobody can do anything to undermine his status. Whomsoever is elevated by Allah ﷻ, can never be humiliated by any of the creation."

'*Uqûdul-Jumân*' (the original Arabic kitab) was first published about twenty years ago under the auspices of Maulâna Abul-Wafâ Afghâni (*Rahmatullâhi alaihi*), the (former) editor of *Ihyâul-Mâ'rif An-Nu'mâniyah* Hyderabad, Dakkan. However, most of these copies had all disappeared. About seven years ago, Maulâna Muhammad Yahya Saheb Madani photocopied the Hyderabad copy and published it from Maktabah As-Shaikh Bahâdur Abad Karachi with the assistance of Maktabatul-Imân Madinah Munawwarah.

When a copy of this book reached Hadrat Maulâna Abdullâh Ibn Abdul Wahhâb Saheb Bastawî Muhâjire Madani (the translator of

¹⁷ The author of this book.

this book), he could not wait but ensure that this book be translated. In spite of his old age and illness, he somehow managed to translate this book. The original book goes into approximately four hundred pages. To execute a mammoth task such as this, in spite of cardiac problems, is nothing short of Allah's favour. Both types of heart-pain persisted simultaneously; the pain which stems from illness and the pain which stems from the love of Allah ﷻ. Both types of love fought with one another but the pain of the heart (figuratively meaning the love of Allah ﷻ) gained dominance and finally the translation reached completion.

The translation is simple to understand. I extend my congratulations to Maulana and the publishers as well. I make Duâ unto Allah ﷻ that He accepts this translation and may He render it beneficial for His servants. And may He render it a source of guidance for all those who harbour rancour and jealousy in their hearts against Imâm Sâheb (*Rahmatullâhi alaihi*).

The humble servant (Maulâna Mufti) Muhammad 'Âshiq Ilâhi Bulandshahrie. May Allah ﷻ forgive him and make his latter conditions better than the former.



INTRODUCTION BY THE TRANSLATOR OF THE URDU EDITION

الحمد لله والصلاة والسلام على رسول الله.....

I express my infinite gratitude to the true Cherisher and I sing total praises due to Him for granting us existence from non-existence and for extricating us from the darkneses of disbelief and ushering us towards the light of Imân.

Our praises are also due to Allah ﷻ for granting us the opportunity to gain spiritual nurturing from great personalities like our Ustâd Maulâna Rafîque Sâheb Bastawi Qâsimi, Hadrat Maulâna Abdul Wahâb Sâheb Bastawi Qâsimi - both founders of Madrasah Dîniyah Munda Deha-Beg, district Basti, U.P. - and Hadrat Maulâna Murtadâ Hasan Sâheb etc.

Staying in the company of these great men filled my heart with the magnanimity of Islam and the love for its sublime Du'ât; the four Imâms *Rahimahullâh*. During the course of my intermediary studies, I was confronted with the Masâil of our Hanafi 'Ulamâ only. I never heard any of my lecturers speaking a single word of denigration against any of the four Imâms.

I thereafter gained admission at Dârul 'Ulûm Deoband to complete my tertiary education. There, with great respect and honour, we studied the Dîni Masâil and opinions of the four Imâms, of Qâdi Shawkânî, Dâwûd Zâhiri and many other Imâms. During the course of my lectures going into a period of approximately thirty three

years, I always considered the differences of the Imâms as an issue of 'correct or incorrect'. I never considered it an issue of 'truth and falsehood'. Similarly, I never heard of any adverse criticism against our pious predecessors nor did the thought ever run through our minds. After some time, when I was honoured with a visit to Haramain (Makkah and Madinah), I was shocked to witness many 'well-versed scholars' whose superficial Ilm was centered around adverse criticism of the Imâms and the falsification of their inferred masâil - particularly that of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). I have witnessed them mentioning his Masâil in a rather disgusting manner followed up by mockery and contempt.

When I witnessed such disgusting actions and opinions attributed to the group I considered to be delivered from the fire of hell i.e. 'the path tread upon by me and my Sahâbah ﷺ',¹⁸ I was left deeply perturbed and distressed. The *Rahmat* (mercy) of Allah ﷻ came to my assistance. The categorical statements and opinions of many scholars (in praises of Imâm Abû Hanîfah) appeared before me. Some of these scholars are: Imâm Zahabi, Imâm 'Abdul Barr, *Hafiz Ahmad Ibn Hajar 'Asqalâni*, *Hafiz Jalâlud-Deen Suyûti*, 'Allâmah Abdul Wahhâb Sha'râni and Allâmah 'Abdul Halîm Ibn Taymiyyah *Rahimahumullah*.

I read the original text of 'Uqûdul-Jumân' word for word. Perusing this book left me extremely overjoyed. May Allah ﷻ elevate the status of these great pillars of Dîn. They fulfilled the rights of truth

¹⁸ A reference to the group who will be safe from the fire of hell. Rasûlullâh ﷺ says that there will be seventy three groups in my Ummah and every one of them will be consigned to hell except one group. When asked which group will be delivered from it, he replied: "The group who follows the pathway tread upon by me and my Sahâbah ﷺ."

and justice. The author of the original book writes on page 319:

"As I had mentioned earlier, Imâm Abû Hanîfah acquired the knowledge of Hadith from four thousand Ustâds. Imâm Zahabi counted him from amongst the rank of the 'Huffâze-Hadîth'."

Allâmah Zahabi, Allâmah Abdul Barr, and many other Muḥaddithîn had compiled separate books on the virtues of Imâm A'zam Abû Hanîfah (*Rahmatullâhi alaihi*). A mention of the reference books of other biographers utilised by the author of 'Uqûdul-Jumân' (the original Arabic book), will not be devoid of any benefit. They are as follows:

- (1) Khatîb Baghdâdi
- (2) Abû Abdullâh Saymari
- (3) Abul-Qâsim Ibn Kâs
- (4) Abul-Muayyid Muwaffiq Ibn Ahmad Khawârizmi
- (5) Abû Yaqûb Yûsuf Ibn Ahmad Makki
- (6) Imâm Tahâwi
- (7) Imâm Abû Bakr Ibn Muhammad Zaranjari
- (8) Yaqûb Ibn Shaybah
- (9) Abul-Qâsim Yunus Ibn Tâhir Nasrî
- (10) Abû Abdullâh 'Umar Ibn Hasan Ibn Abdullâh Al-Sharîf Hasani Shâfi'î
- (11) Abû Nu'aim Fadal Ibn Dukain
- (12) Abul-Qâsim Abdullâh Ibn Abû Awwâm
- (13) Abû Bakr Muhammad Ibn Khalf
- (14) Zaid Muhammad 'Askari
- (15) Abul-Yusr Walâbi
- (16) Abul-Farj Ibn Jawzi
- (17) Jalâlud-Dîn Suyûti
- (18) Abû Muzaffar Ibn Samân
- (19) Abû Ismâil Harawi

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- (8) Yaqûb Ibn Shaybah
- (9) Abul-Qâsim Yunus Ibn Tâhir Nasrî
- (10) Abû Abdullâh 'Umar Ibn Hasan Ibn Abdullâh Al-Sharîf Hasani Shâfi'î
- (11) Abû Nu'aim Fadal Ibn Dukain
- (12) Abul-Qâsim Abdullâh Ibn Abû Awwâm
- (13) Abû Bakr Muhammad Ibn Khalf
- (14) Zaid Muhammad 'Askari
- (15) Abul-Yusr Walâbi
- (16) Abul-Farj Ibn Jawzi
- (17) Jalâlud-Dîn Suyûti
- (18) Abû Muzaffar Ibn Samân
- (19) Abû Ismâil Harawi

- (20) Ahmad Ibn Hajar 'Asqalani
- (21) Imâm Zhabî
- (22) Abû 'Umar Yûsuf Ibn Abdul Barr Ibn Jawzi, Rahimahumullah.

About these biographers, the author writes on page 411:
If I could lay hands on all these biographies compiled about the virtues of Imâm Abû Hanîfah, this book would have ended up into two bulky volumes.¹⁹

People should be warned. What answer will the people propagating the fabricated defects of such a great Imam give to Allah ﷻ? They should ponder over the extent they are vexing Rasûlullâh ﷺ. They are tainting their books of deeds for the temporary fame of this world!

Did the aforementioned Muhaddithîn sing false praises of Imâm A'zam? Were they all unanimous in their delusive statements? Four thousand Ustâds all taught him incorrectly? Have countless Muhaddithîn considered an ignorant wrongdoer to be their Ustâd? How strange!

Imâm Abû Hanîfah was the first person to infer Fiqhi Masâil from the texts of Shar'iah. As the author writes:

"Imâm Abû Hanîfah was a great Muhaddith. His narrations are very limited for the simple reason that he remained more occupied with the inference of Masâil instead of being occupied with the Sanad and Matan (the chains of narrators and the actual wording of the texts) like the other Muhaddithîn. This can be likened to Hahrat Abû Bakr and Hahrat Umar ؓ who narrated a very limited number of Ahadîth. Or he can be likened to Imâm Mâlik and Imâm Shâfi'î

Rahimahumallah. Who is not aware of the fact that these peoples' narrations are much less than what they heard? Whatever fabrications the jealous have concocted against Imâm A'zam (*Rahmatullâhi alaihi*), is nothing but the total opposite. "Very soon the oppressors will realize in which place they will be turning (in hell)."

The author further writes:

"Another reason for the limited number of narrations narrated by Imâm Sâheb is the fact that his conditions for the acceptance and transmission of a narration are very severe. Imâm A'zam himself declared that a narrator should only narrate a Hadîth if he remembers the Hadîth thoroughly from the day he heard it up to the day he is narrating it."

Such aspects of his stringent conditions etc. have been mentioned in detail by the author of this book as transcribed by Khatîb Baghdâdi and other Muhaddithîn. In spite of his conditions, the Imâms of Hadîth have transcribed seventeen volumes of Ahadîth from Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). The (Urdu) translator adds: "No other Imâm has been honoured with the narration of so many volumes of Ahadîth. Some of the narrators of these volumes are Shâfi'î Muhaddithîn, the details of which appear in this book."

In response to the allegations transcribed by Khatîb Baghdâdi against Imâm Sâheb (*Rahmatullâhi alaihi*), the author refutes it by briefly saying: "Most of the chains of narrators in the allegations against Imâm Sâhib narrated by Khatîb, comprise of narrators who are either verbally condemned by the Muhaddithîn or unknown. For a Mu'min to attack the honour of an ordinary Muslim on the basis of such weak narrations is not permitted, let alone the honour of an Imâm like Imâm Abû Hanîfah."

¹⁹ KhÂtimah, chapter four

He thereafter writes: "Even if we do accept the chain of narrators to be reliable, we would have to establish whether the narrator is a contemporary of Imâm Sâhib or not. If he is not his contemporary, then it will be considered that the narrator had accepted the writings of Imâm Saheb's enemies and narrated accordingly. He is not giving an eyewitness account of things. Hence, the allegations made against him will not be acceptable. Even if the narrator is his contemporary and he wishes to surpass Imâm Sahib in his knowledge and virtues, then too, his narration will be unacceptable because the struggle for rank and fame is a leading cause of jealousy."

In his Kitâb '*Al-Istighnâ fil Kunâ*', Imâm Abdul Barr writes: "Amongst his contemporaries, those people were jealous of Imâm Abû Hanîfah who vied with him and considered backbiting about him to be Halâl."

On the same issue, the author narrates from Khatîb Baghdâdi himself, as follows:

"How could Imâm Abû Hanîfah ever remain steadfast on falsehood when the members of his Fiqhî gatherings comprised of great Mujtahidîn like Imâm Abû Yûsuf, Imâm Zufar and Imâm Muhammad, great Muhaddithîn like Yahya Ibn Zakariyya Ibn Abû Zâidah and both the sons of Hafs Ibn Ghiyâth Ali; Hibbân and Mundil, professionals of the Arabic language like Qâsim Ibn Mu'een Ibn Abdur-Rahmân Ibn Abdullâh Ibn Masûd, such eminent and pious souls like Dawûd Ibn Nasîr Tâi and Fudail Ibn 'Iyâd (*Rahmatullâhi alaihim*). If Imâm Sâheb happened to err, these personalities would have guided him onto the right path."

In view of refuting the allegations over Imâm Sâheb's scholarly deficiencies, the author has devoted a special chapter to this. He writes:

"Imâm Abû Hanîfah became so famous in the field of scholastic theology (Ilmul-Kalâm) that the name 'Abû Hanîfah Imâmu Ahlir-Rây' became the talk of town. His proficiency in grammar and syntax can be gauged from the many Fiqhi Masâil, the wording of which is after all based on the proficiency of the Arabic language. His poems are also mentioned (in this book) under the chapter of 'wisdom and advice'. His proficiency in the field of Qirât can be gauged from the fact that Abul-Qâsim Zamakhshari wrote a special book about it. This can be viewed in the books of Tafsîr as well. However, as the adage goes "an adversary is always blind". This is also one of the reasons, the opponents of Imâm Abû Hanîfah claim that he was not a Hâfiz of the Holy Qurân. In response to such allegations, the author writes:

"Woe unto those who claim that he was not a Hâfiz of the Qurân. It has been authentically established that he used to complete the holy Qurân sixty times in the month of Ramadân."

His status in the field of Fiqh was such that Imâm Muzani (*Rahmatullâhi alaihi*) consistently studied his Fiqh. This was one of the reasons Imâm Muzani's nephew, Imâm Tahâwi (*Rahmatullâhi alaihi*), moved away from being a Shâfi'î to a Hanafi.

His proficiency in the field of Hadîth can be summed up in the words of Imâm Abû Yûsuf who was a great Muhaddith himself: "Abû Hanîfah had much more insight in authentic Ahadîth than me." He further says: "I have not witnessed anyone more learned in the field of Hadîth than Abû Hanîfah (*Rahmatullâhi alaihi*)."

Abû Muhammad Al-Hârithi narrates that Imâm Abû Yûsuf said: "Whenever we discussed any Dîni issue with Imâm Abû Hanîfah and his colleagues unanimously agreed to it, I would go to the Mashâikh of Kufa to search for a Hadîth in verification of his opinion. Quite often, I would come across two or three Ahadîth

which I used to present to him in verification of his opinion. I used to ask him how he came to know about this. He used to reply: "I am well-acquainted with the knowledge of Kufa."

Abû Muḥammad Hârithi narrates in '*Kitâbul 'Ilal*' - which is an appendix of Imâm Tirmizi's Sunan - from Imâm Abû 'Esâ Tirmizi a narration of Ḥamâni in which he states: "I heard Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) saying, "I have not witnessed anyone more deceitful than Jâbir Al-J'ufi nor anyone as virtuous as Aṭâ Ibn Abî Rabâḥ."

Imâm Bayhaqi narrates in '*Madkhal*' on the authority of 'Abdul-Ḥamîd: "I heard Abû Saeed Ṣafâni asking Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*): "What is your view in regards to accepting Ahâdîth from Sufyân Thawri?" Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) replied: "He is very reliable. You may transcribe Ahâdîth on his authority. However, don't transcribe from Jâbir Al-J'ufi. Also, don't write out the narrations of Abû Ishâq which he transcribed from Hârith."

These views expressed by Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) sufficiently expound his proficiency in the field of Ḥadîth. The inference of Fiqhi Masâil is not possible without proficiency in the field of Ḥadîth. Hence, his proficiency in the field of Fiqhi by-laws is proof enough of his proficiency in the field of Ḥadîth. As explained in detail further on, that Khatîb Baghdâdi and other Muḥadithîn explain the basic principle of Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) thus: Don't ever overstep the boundaries of the holy Qurân, Ḥadîth, Ijmâ' and the sayings of the Ṣahâbah. In fact, Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) used to adhere to even the Mawqûf and Mursal Ahâdîth. In spite of all this, to refer to him as Ahlur-Rai (one prompted by opinion) and ignorant of the field of Ḥadîth is totally unjust.

The translator (of the Urdu) Kitâb says that the perusal of this book by an unbiased seeker of the truth will be ultimately compelled to acknowledge the Taqwâ (Allah-consciousness), scholarly insight into Qurân and Ḥadîth, welfare towards the people, outstanding character towards all especially towards the Uḷamâ, and the service towards them of Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*). A person who reads this book will also be able to prevent himself succumbing to the false allegations made against Imâm Abû Ḥanîfah's (*Rahmatullâhi alaihi*) Fiqh just as the author has rectified the false notions held by Khatîb Baghdâdi and Ibne Abî Shaybah. He has also transcribed a detail thesis of Ibne Abdul Barr in which he states: "A professional 'âlim, on the grounds of concrete evidence has the right to differ with another 'alim but he has no right whatsoever to vilify nor defame him."

The leader of the Ahle-Ḥadîth²⁰ of his times, Maulânâ Ibrâhîm Siyâlkotwî writes in his book *Târîkh Ahle-Ḥadîth*:

"It is an established fact of the past 'Ulamâ - who have taken into account both truth and respect - that Imâm Ṣâhib (Imâm Abû Ḥanîfah *Rahmatullâhi alaihi*) was a leader of the Ahle-Sunnah and Ahle-Ḥadîth, as explained in the appendix of chapter one, section three, where the opinions of leading Imâms of Ḥadîth like Imâm Zahabi, Ḥâfiz Ibnu Hajar and Imâm Ibne Taymiyyah etc. were mentioned in detail in praises of Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*)."

The translator (of the original Arabic book) appeals to all the leaders of the Ghair-Muqallidîn (those who do not adhere to any school of thought) that they should hold firmly onto the rope of truth and justice so that these differences remain solely for the pleasure of

²⁰ The Ahle-Ḥadîth is a reference to those who claim to follow the Ahâdîth directly without submitting to any given school of thought.

Allah and His Dîn and nothing prevents them from succumbing to the truth and so that they are able to protect themselves from false allegations and accusations. O Allah! Show us the truth and grant us the divine guidance to follow it and show us what is false and grant us the divine guidance to abstain from it.

I have translated this Kitâb, which is a compilation of a great Shâfi'î scholar, from Arabic into Urdu so that the Urdu-speaking masses are able to acquire the gems acquired by the Arabic-speaking people. Hopefully they will protect their tongues from speaking against the Muqallidîn, particularly the Hanafis so that they are saved from being hurled headlong into the fire of Jahannam in the hereafter. A believer's wealth, honour and life are all precious and honourable. Destruction of any one of them is forbidden.

Once again I express my gratitude and praises to my Lord for assisting me in writing out the following pages in spite of my helplessness and weakness. All praises are due solely to Allâh.

I am also greatly indebted to Hadrat Maulâna Muḥammad 'Âshiq Ilâhî Sâhib Barni who got me up from my sleep and jolted me awake from my negligence until finally the True Assistant (Allâh) rendered this book complete.

May Allah ﷻ make the entire world benefit from his advice and may He accept his services and allow them to prevail until the very end. May He also make his children a source of coolness to his eyes and grant them the divine guidance of treading his footsteps, Amîn.

The publication of this book was undertaken by Shaikhul-Hind Academy under the auspices of one of the most prominent Islâmic institues of Asia - nay of the entire Islâmic world - and that is Dârul 'Ulûm Deoband. This humble servant is therefore indebted to

express his thanks to the principal of Dârul 'Ulûm Deoband, and to Hadrat Maulânâ 'Asad Madani Sâhib, the chairman of Jamiatul-'Ulamâ of India and also to other members of the academy's Shurâ, particularly to Hadrat Maulânâ Badrud-Dîn Sâhib, Ajmal 'Ali Al-Qâsimi, the superintendant of the Academy and other Shurâ members whose concern and deligence has enabled the publication of this book.

Hadrat Maulânâ Muzammil Ali Sâhib, an Ustâd of Dârul-'Ulûm Deoband and Maulânâ Abdur-Rashîd Sâhib Bastawi, a member of the publication's department Markazul-M'ârif Deoband branch also deserve my gratitude; the former for his daily concern and the latter for his proof-reading after which this Kitâb was finally published according to the standards laid down by the Academy.

Finally, I do acknowledge my incapability. I am incompetent in both Urdu and Arabic. I am deprived of good health and strength. I am unable to do a literal translation let alone a figurative one. There may be a bit of addition and subtraction within the translation. Nevertheless, the translation is not far-fetched from the actual meaning. I have endeavoured to translate to the best of my ability. However, I do not absolve myself of any errors. I request my Muslim friends to condone my errors and I welcome their favourable counsel. May Allah ﷻ reward that person tremendously who comes across my errors and cordially and sympathetically rectifies them.

Whatever I had added from my own side, I endeavoured to put between brackets. If the brackets have been left out, they were surely left out due to my own negligence.

O Allah! Nothing is hidden from You. You are quite aware of my deficiencies and short-sightedness. You are the being Who has

given man the title of Zalûm and Jahûl (cruel and ignorant). You are the being that narrated the verse: "And you were not given of knowledge but merely a little." O Allah! Shower Your mercy upon my lack of knowledge, condone my cruelty and ignorance and accept my endeavours. Make this a source of deliverance in the hereafter for me and my Muslim brothers. Make this compilation a source of widespread benefit and a beacon of guidance to the straight path for those who have gone astray. Save us from (spiritually) fatal ideologies and render us people of truth and justice. And grant all those who assisted (in this publication) a reward which is befitting Your sublime status (*Âmîn*).

Muhammad Abdullâh popularly known as Ibnu Abdil Wahhâb
10/2/1416 A.H.

Written by Muhammad Azîz Ahmad Ibn Abdul Hamîd Al-Qâsimi
Bastawi Madani.

ABOUT THE BOOK

By Hadrat Maulâna Abul Wafâ Afghâni,
Editor of Ihyâul Ma'ârif Uthmâniyyah, Hyderabad Dakkan, India.

This Kitâb entitled "*Uqûdul Jumân Fî Manâqibi Abî Hanîfah An-Nu'mân*" compiled by Shaikh Shamsudeen Abû Abdillah Muhammad Ibn Yûsuf Sâlihi Dimashqi Shâfi'î (d. 942 A.H.) is a very reliable and accepted Kitâb. The author has compiled this book on the strength of reliable historical narrations.

The author of *Kashfuz-Zunûn* says: "Shaikh Imâm Abû Abdillah Muhammad Ibn Yûsuf Dimashqi Sâlihi (d. 942) who settled down in Barquqiyyah in Cairo has compiled a biography on Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). The book commences with the words "All praises are due unto Allah Tâ'la Who has made the Ulamâ the heirs of the Ambiyâ."

This Kitâb mentions that during the latter part of 938 A.H. a book mentioning a few disreputable things against Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was published. In response to these allegations, the author of this booklet, Muhammad Ibn Yûsuf compiled a book on the virtues and integrity of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). This Kitâb comprises of a foreword, twenty six chapters and an epilogue. The foreword of the book consists of six sub-sections. The original (Arabic) book was entitled "*Uqûdul Jumân fî Manâqibi Imâm A'zam Abû Hanîfah An-Nu'mân*". The author himself states that he completed this compilation towards the end of Rabî' Al-Thânî 939 A.H."²¹

²¹ Kashfuz-Zunûn volume 2 page 238 new edition printed in Astana, Istanbul, Turkey.

I (the writer of these lines) add that *Kashfuz-Zunûn* mentions this Kitâb very briefly. In actual fact, this Kitâb is a collection of the comprehensive Kitâbs compiled on the virtues of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). What really surprises me is how the author acquired all these books which he used as his references. In spite of us living in an era of flourishing printing presses and free availability of books, we haven't even seen these books nor are most of these books freely mentioned. Their mention is confined to historical references only and most of them have vanished over the years. It is only through the grace of the Almighty that the author of this Kitâb diligently sifted through all these references and compiled this biography on Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). What is really amazing is the fact that the author made extensive research on disputed historical narrations and separated the authentic from the fabricated. Whilst totally abstaining from weak narrations, he compiled this book on the basis of reliable and authentic narrations only.

Under the incidents of the year 942 A.H. Allâmah Sha'râwî (*Rahmatullâhi alaihi*) writes in his book *Shazarâtuz-Zahab*:

"Amongst those who passed away in the year 942 A.H. is this pious Alim, Shaikh Shamsud-Deen Muḥammad Shâmi (the author of this book). He was a very strong upholder of the Sunnah. He was a professional in various sciences. He was also the author of the famous Kitâb in Sîrah "*Sabîlul-Hudâ War-Rashâd fi Sîrati Khairil-I'bâd*". He never married. He refused to accept the gifts and invitations of the rulers. I spent a few nights in his company. He used to sleep very little. He was a great author of his times. Some of his compilations are:

- (1) Uqûdul Jumân fi Manâqibil Imâm Al-A'zam Abî Hanîfah An-N'umân (the book presently in your hands).
- (2) Al-Jâmiul Wajîz Al-Khâdimu Li Lughâtil Qurânîl A'zîz.
- (3) Al-Rushdu Al-Sâlik Ilâ Alfîyah Ibnî Mâlik.

- (4) Al-Nukat.
- (5) Al-Ayâtul A'zîmah Al-Bâhirah fi Me'râji Sayyidi Ad-Dunyâ wal Âkhirah.
- (6) Al-Ayâtul Bayyinât fi Sayyidi Ahlil Arḍi Was-Samâwât
- (7) Rafu'l Qadr wa Majmau'l Futwah fi Sharḥis-Sadr wa Khâtamin-Nubuwwah.
- (8) Kashful-Labs fi Raddish-Shams.
- (9) Sharah Ajzûmiyyah.
- (10) Al-Mawḍu'ah fil Kalâm.
- (11) Al-Fathur Rahmân fi Sharḥi Abyâti Al-Jurjâni.
- (12) Wujûbu Fathî Anna wa Kasrihâ wa Jawâzi Amrayn.
- (13) It-Tihâfur Râghib Al-Wâ'i fi Tarjamati Abî A'mr Al-Awzâ'i.
- (14) An-Nukatul Muhât fil Kalâm a'lal Banîni wal Banât.
- (15) Tafṣîlul Istifâdah fi Bayâni Kalimatay Ash-Shahâdah.
- (16) It-Tihâful Arîb Bikhilâfil-A'arîb,
- (17) Al-Jawâhir An-Nafâis fi Tahbîri Kitâbi Al-A'râis.
- (18) Al-Fawâidul Majmû'a'h fil Ahâdithil Mawḍu'ah." ²²

Abul-Wafâ Al-Afghânî
Thursday Ramadân 1394 A.H.

²² Shazarâtuz-Zahab volume 8 page 250.

PREFACE

Section one

The emphasis laid upon unity and consensus and the prohibition of dispute and differences

The Aimmah-e-Mujtahidîn were all on the true path

From the middle of the second century Hijri right until our present time (i.e. 938 A.H.), all the non-Mujtahids in the Muslim world remained Muqallids (followers) of some Imâm or the other. This is owing to the fact that all the Mujtahidîn were rightly guided by Allah Ta'âlâ. Their virtues were quite well known and their status well recognised. A person who studies reliable historical books will be convinced of these facts,

The dissemination of their knowledge and the credibility of their righteousness remained constant in virtually every era. We do however, acknowledge that some of their followers fell prey to their over-zealous partisanship. They (these followers), whilst singing praise for their own Mazhab (school of thought), lost control of their tongues and fell into disrespect of the other Imâms as though they have no fear of Allah in their hearts. On the other hand, taking this to be a challenge, supporters of the other Mazhabs also rolled up their sleeves in defence of their own Mazhab.

Consensus and conflict in the light of the Qurân

If these followers presented their views to their respective Imâms, they (the Imâms) would have chastised and driven them away. The Imâms would have announced their innocence from such claims made by their followers. Why wouldn't they whereas Allah Ta'âlâ

says: "All of you hold firmly onto the rope of Allah and do not be divided." ²³

Similarly, Allah Ta'âlâ says: "And do not become like those who were divided and fell into dispute after receiving clear signs. For them is a grave punishment." ²⁴

He also says: "That you establish Dîn and do not dispute therein." ²⁵

There are many other verses revealed in a similar context.

Consensus and conflict in the light of the Hadîth

There are countless Ahâdîth as well on this subject. I will mention just a few for a person who is rightly guided.

Ibnu Abî Shaybah and Ibnu Jarîr narrates the following from Hadrat Abû Saeed Khudri ؓ:

"This Qurân is a rope whose one end is in the hand of Allah Ta'âlâ whilst the other end is in your hands. Hold firmly onto it and you will never go astray thereafter." ²⁶

According to another narration of Ibnu Jarîr, the Hadîth says: "The Bani Isrâil were divided into seventy one factions and my Ummah will be divided into seventy two factions. All of them save one will be destined for hell. The Sahâbah ؓ enquired, "Who is this one group? O Rasûl of Allah!" Rasûlullâh ؐ replied: "The Jam'ât (i.e. the group)." Thereafter Rasûlullâh ؐ recited the following verse: "And all of you hold firmly onto the rope of Allah and do not be divided."

²³ Surah âl Imrân verse 103

²⁴ Surah âl Imrân verse 105.

²⁵ Surah Shûra verse 13

²⁶ Musannaf Ibne Abî Shaybah

The word "Jam'ât" is explained in the Hadîth narrated by Hâkim on the authority of Hadrat Abdullâh Ibn Umar ؓ in the following words:

"That upon which I and my Sahâbah are today." In other words, the only group that will gain deliverance from the fire of hell will be the group (holding firmly upon which) Rasûlullâh ﷺ and his Sahâbah are. (Ibnu Mâjah Kitâbul Imân)

Imâm Muslim and Imâm Bayhaqi narrate on the authority of Hadrat Abû Hurairah ؓ that Rasûlullâh ﷺ said: "Allah ﷻ likes three habits within you and dislikes three. The three He likes are; that you worship Him alone without assigning any partner with Him, that you unitedly hold firmly onto the rope of Allah ﷻ without any dispute amongst yourselves and that you continue wishing well for the person Allah ﷻ has appointed as a ruler over you. As for the three He dislikes, they are; that you fall into idle talk, that you involve yourself in futile questioning and meditation and that you waste your wealth."

SECTION TWO

The Aimmah-e-Mujtahidîn were rightly guided and rewarded by Allah ﷻ

The differences of the Sahbah ؓ - a source of Rahmat

My Ustâd, Shaikul-Islam Imâm Abul-Fadl Abdur-Rahmân Ibn Abû Bakr Suyûti (*Rahmatullâhi alaihi*) wrote a chapter on this subject in his Kitâb "Jazîlul-Mawâhib fî Ikhtilâfîl Mazâhib". He writes: "Imâm Bayhaqi (*Rahmatullâhi alaihi*) narrates on the authority of Hadrat Abdullâh Ibn Abbâs ؓ that Rasûlullâh ﷺ said:

"If a ruling is found in the book of Allah ﷻ, practising upon it is imperative. Nobody will be excused from abandoning any such order. If there is no ruling in the book of Allah ﷻ, then practise upon my established Sunnah. If my Sunnah does not mention any ruling, then practice upon what my Sahâbah ؓ say because my Sahâbah are like the stars. Whichever opinion you choose, you will be rightly guided. And the differences of my Sahâbah ؓ is a source of Rahmat (mercy) for you."

A few academic points on this Hadîth

Allâmah Suyûti (*Rahmatullâhi alaihi*) says that this Hadîth comprises of many beneficial points:

- (1) The fact that Rasûlullâh ﷺ informs us of the differences to occur in certain by-laws and Dîni issues, is in itself a miracle because this is exactly what transpired after his demise.
- (2) We learn of Rasûlullâh's ﷺ satisfaction and acceptance of differences because he referred to it as a source of Rahmat.
- (3) We also learn that the obligated Muminîn are granted the option to follow whomsoever they desire. From this we deduce that all the Mujtahidîn were truly guided. None of them are accused of any wrongdoing nor can falsehood be attributed to any of them because the Hadîth says: "Whomsoever you choose, you will be rightly guided." (*Al-Madkhal lil Bayhaqi*)

Hadrat Abû Bakr's ؓ grandson, Qâsim Ibn Muḥammad (*Rahmatullâhi alaihi*) says: "The differences of the Sahâbah ؓ are a source of Rahmat for the people."

Hadrat U'mar Ibn A'bdul Azîz (*Rahmatullâhi alaihi*) is reported to have said: "The joy I attained from the differences of the Sahâbah ؓ of Rasûlullâh ﷺ, I did not attain the same joy from red camels."

It has also been reported from him that he said: "If the Sahâbah ﷺ of Rasûlullâh ﷺ did not differ, I would not have been as pleased. If they did not differ, there wouldn't have been any scope for concessions. (*Al-Madkhal lil Bayhaqi*)

Abdullâh Ibn Abdul Hakam narrates that Khalifah Harûn Rashîd Abbâsi sought the counsel of Imâm Mâlik (*Rahmatullâhi alaihi*) to hang his Kitâb, the Muattâ, on the door of the Ka'bah and order everyone to act accordingly. Imâm Mâlik advised him: "O Amîrul-Muminîn! do not do that because the Sahâbah ﷺ differed in many by-laws and their differences have reached every corner of the Islamic world. All of them were on the right path. (*Abû Nuaim fil Huliya*)

The same subject is dealt with by Khatîb Baghdadi in his Kitâb "*Al-Ruwât*" in the following words: "O Amîrul-Muminîn! The differences found amongst the Ulama are a source of Allah's ﷻ Rahmat. Every one of them follows that which he feels is authentically established from Rasûlullâh ﷺ. The pleasure of Allah ﷻ is the chief objective of every one of them. All of them are on the rightly guided path."

Before Khalifah Harûn Rashîd, Khalifah Mansûr also had similar intentions. Imâm Mâlik (*Rahmatullâhi alaihi*) advised him: "Allow the people to practice upon the laws they have already received."

The differences of the Ulama - a great bounty

The wisdom surrounding these differences are well-known by the Ulama whilst the ignorant are deprived of understanding the wisdom behind these differences. I have heard some foolish people saying that Rasûlullâh ﷺ came with just one Shari'ah. How did we

then land up with four different Mazhabs (schools of thought)? Similarly, I have heard some supporters of certain Mazhabs enumerating the virtues of their own Mazhab in such a manner that the other Mazhabs are either condemned or disapproved of. At times, this turns to ignorant prejudice leading to arguments and disputes. The Ulama are innocent of such behaviour. The Sahâbah ﷺ had their differences in certain by-laws but they were not guilty of mudslinging and enmity nor did they feud with one another. Hence, the differences of the Imâms are based mainly upon what is better and more virtuous and not upon truth and falsehood.

Differences of the Ulama are a bounty - the proof

The most authentic and explicit proof is found in the incident of the prisoners of the war of Badr. The Sahâbah also differed on this issue. Hadrat Abû Bakr ﷺ was of the opinion that they should pay (Fidyah) a ransom and be set free. This opinion was also preferred by Rasûlullâh ﷺ. However, Hadrat Umar ﷺ's opinion was that they should all be killed. Allah ﷻ also preferred this second opinion and in regard to the first opinion, He cautioned: "If there was no such thing as predestination from Allah Ta'âlâ's side, a great punishment would have befallen you (for accepting the ransom money)."

From this we deduce that accepting the ransom was within the wisdom of Allah ﷻ. This is why Allah ﷻ refers to it as Halâl and Tayyib (pure and wholesome). Allah ﷻ says: "Whatever you attain as Ghanîmat (war-booty), partake thereof. It is Halâl and Tayyib." However, killing them was better than accepting the ransom. Nevertheless, both were permitted. Similarly, the differences found amongst the various Mazhabs are based mainly upon what is more virtuous and superior than the other. These differences occur either because of more reliable proofs or because one favours a more

precautionary view. This superiority of one over the other is not in terms of the entire Mazhab but in individual issues only. (In other words, this does not mean that all the Masâil of one Mazhab are more superior than all the Masâil of the other Mazhab.)

The Hanafi Ulamâ like Imâm Abû Yûsuf, Imâm Muḥammad Ibn Ḥasan Shaybânî, Abû Zayd Dabûsî and the Shâfi'î Ulama like Qâḍî Mîr, Qâḍî Abû Muḥammad Al-Dârki etc. are of the opinion that in the Hadîth, "When a ruler (or Mujtahid) draws deductions and his deductions are correct, he receives a two-fold reward and if he errs, he receives a single reward only," the words "he errs" means that he did not draw a more virtuous deduction. It does not mean that he failed to deduce the truth by drawing a false judgement. This is evident from the aforementioned incident whereby the Sahâbah were reprimanded for abandoning that which is more superior (killing the prisoners of war) for something that which is inferior (accepting the ransom) even though it was permissible for them to accept the ransom as another verse refers to it as lawful and wholesome.

This can be further illustrated with the issue of Taharri-e-Qiblah (to conjecture a direction of the Qiblah when one is unsure or nobody else is around to show him the Qiblah direction). When a person performs four Rak'âts and in each Rak'ât his Taharri (conjecture of the Qiblah direction) changes to another direction, then obviously only one of the four directions was the correct Qiblah direction. However, the Ulama unanimously agree that his Salâh is in order. A repetition is not binding.

Similarly, the inference of Ḥadrat Umar over the issue of the inheritance of the grandmother differed (from his previous inference). Whilst instituting his second inference he said: "My previous judgement will remain as is whilst my present judgemen

will be instituted like this."

Similarly, Imâm Sha'bi (*Rahmatullâhi alaihi*) narrates that whenever Rasûlullâh ﷺ passed any judgement and the Qurân thereafter revealed a verdict contrary to his decision, he applied the verdict of the Qurân thereafter. However, he retained his earlier verdict." (Unquote Imâm Suyûti)

In response to the author of 'Miḥwal', Imâm Kurduri narrates that Imâm Shâfi'î (*Rahmatullâhi alaihi*) said: "Two Mujtahids who have exactly the same opinion on a certain issue can be likened to two Rasûls who came with two different religions - both of them are true and authentic.

Allâmah Mâziri (*Rahmatullâhi alaihi*) also expresses a similar view saying that the Mujtahidîn on both sides are truthful. Most of the jurists, scholastic philosophers and the four Imâms hold the same view. If both the Mujtahids are not treading the true path, none of them would have been rewarded. (Any misjudgement or error) on their part is not an error in actual fact. It is an error of determining what is more superior than the other. A genuine error will only be considered when a Mujtahid draws a deduction contrary to the Qurân, Hadîth or Ijmâ'. This is unacceptable.

Qâḍî 'Iyâḍ (*Rahmatullâhi alaihi*) writes in Shifâ:

"According to us, the veracity of the Mujtahidîn is an accepted fact. Shaikh (Jalâlud-Dîn Suyûti *Rahmatullâhi alaihi*) writes in his commentary that these Imâms (Imâm Abû Ḥanîfah, Mâlik, Shâfi'î, Aḥmad, Sufyân Thawrî, Sufyân in U'yaynah, Awz'âi, and Ibnu Jarîr (*Rahmatullâhi alaihim*) and all the other Imâms were rightly guided by Allah ﷻ. The criticism of the person who condemns them for something they are innocent of will not be accepted. No doubt, due to their Allah-bestowed capabilities, these luminaries were

proficient in extracting Masâil. They were bestowed with such true spiritual recognition of Allah ﷻ, deep-rooted Dîni fervour, perfect Allah-consciousness, sincere devotion and disinclination from the world which the others could not surpass." ²⁷

A blessed dream

Ustâd Abû Ja'far Qâinî asked Rasûlullâh ﷺ in a dream: "These jurists, like Abû Hanîfah, Shâfi'î, and Mâlik have differed on many issues. Every one of them has substantiated his view with the verses of the Qurân which have more than one meaning. Similarly, they based their views upon Ahâdîth which are contrary to each other. There is a possibility of some Ahâdîth being abrogated whilst some of them could be mutually combined whilst others are totally contradictory to each other." Rasûlullâh ﷺ replied: "In their inference, all of them are on the right path." He added: "Hadrat! Abû Hanîfah says that both Mujtahids are correct but the truth lies in one opinion only and Shâfi'î says that a Mujtahid is correct and the one who errs will be forgiven." Rasûlullâh ﷺ remarked: "Both of them are close in meaning although their words are different." He finally asked: "Hadrat! Between the two of them, whose opinion is most acceptable?" Rasûlullâh ﷺ replied: "Both of them are on the path of Haq (truth)."

²⁷ Al-Shifâ Qism 3 chapter one sub-section 3

SECTION THREE

The prohibition of backbiting and slandering

Allah ﷻ says in the Holy Qurân: "Do any of you desire to consume the flesh of his dead brother? (Nay)! You would abhor it." ²⁸

The following incident forms the background to the revelation of this verse: Hadrat Salmân ؓ was once accompanying two other companions on a journey. He used to serve them and eat with them as well. On one occasion, he slept away. His companions searched for him but their search proved fruitless. They pitched their tents themselves whilst commenting that Salmân wants the food prepared and the tent pitched for him. He wants everything ready for him. Later on, when Salmân ؓ came to them, they sent him to Rasûlullâh ﷺ to fetch some curry for them. He went to Rasûlullâh ﷺ and explained his reason for coming to him. Rasûlullâh ﷺ said: "What will your companions do with the curry! They have already eaten." Hadrat Salmân ؓ returned to his companions and related what transpired. They came before Rasûlullâh ﷺ and admitted: "We swear by the Being who has sent you with the truth, we haven't eaten anything since we landed." Rasûlullâh ﷺ remarked: "You have made Salmân your curry by backbiting about him!" This verse was revealed after this incident as narrated by Ibnu Munzir, Ibnu Jurayj and Ibnu Abî Hâtim from Suddi.

The definition of backbiting and its repugnance

Whilst defining backbiting, Rasûlullâh ﷺ said: "Backbiting refers

²⁸ Surah Hujurât verse 12

proficient in extracting Masâil. They were bestowed with such true spiritual recognition of Allah ﷻ, deep-rooted Dîni fervour, perfect Allah-consciousness, sincere devotion and disinclination from the world which the others could not surpass."²⁷

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The definition of backbiting and its repugnance

Whilst defining backbiting, Rasûlullâh ﷺ said: "Backbiting refers

²⁸ Surah Hujurât verse 12

to your mentioning something of your brother which he dislikes."²⁹

According to another narration, it refers to you mentioning something that is found in him. A Sahâbi asked: "Hadrat! If what I am saying is really found in my brother, then?" Rasûlullâh ﷺ replied: "Then it will obviously be backbiting. If he is not guilty of what you claim, then it is tantamount to slandering him."³⁰

On the occasion of his farewell Haj, Rasûlullâh ﷺ warned the people in his Khutbah: "(The desecration) of each other's blood, wealth and honour are Harâm (prohibited) upon you like the Hurmat of this day, in this month and in this holy city. Behold! I have conveyed."³¹

Hadrat Abû Hurayrah ﷺ reports that Rasûlullâh ﷺ said: "Everything of one Muslim is Harâm (forbidden) upon another Muslim - his blood, honour and wealth."³²

Hadrat Barâ Ibn A'zib ﷺ narrates that Rasûlullâh ﷺ said: "There are seventy-two stages of interest. The evil of the lowest stage is likened to a person committing incest with his own mother and the worst form of interest is when a person slanders his Muslim brother."³³

Hadrat Anas Ibn Mâlik ﷺ narrates that Rasûlullâh ﷺ, whilst explaining the hideousness of usury, said: "A single dirham which

²⁹ Tirmizi

³⁰ Tirmizi

³¹ Bukhârî and Muslim

³² Muslim and Tirmizi

³³ Tabrâni fil Awsat

a person acquires as usury is more evil in the eyes of Allah ﷻ than fornicating thirty-six times. And the worst form of usury is when a Muslim person's honour is desecrated."³⁴

Hadrat Ibnu 'Abbâs ﷺ narrates that Rasûlullâh ﷺ said: "Usury has a few more than seventy doors. The most negligible is likened to incest committed with one's own mother whilst in a state of Islam. A single dirham of usury is worse than fornicating thirty-five times. The most hideous, greatest and evil form of usury is in desecrating a Muslim's honour and in slandering him."³⁵

Hadrat Â'ishah ﷺ narrates: "I once told Rasûlullâh ﷺ, "Just one trait of Safiyyah is sufficient for you." Some narrators add that she meant Safiyyah is very short. Rasûlullâh ﷺ retorted: "You have uttered such (evil) words that if they are to be mixed with the waters of the sea, they would remain dominant." She ﷺ further says that she mentioned something about another person before Rasûlullâh ﷺ. He responded by saying: "I do not desire to mention other people's traits even if I am remunerated with an abundance of wealth."³⁶

Hadrat Abdullâh Ibn Masûd ﷺ narrates: "We were seated by Rasûlullâh ﷺ when one person left the gathering and another person spoke ill of him." Upon this, Rasûlullâh ﷺ commanded: "Pick your teeth!" The person asked: "Why should I pick my teeth? I did not consume any meat today." Rasûlullâh ﷺ replied: "You have consumed the flesh of your brother."³⁷

³⁴ Kitâbu Zammil-Ghîbah, Ibnu Abî Dunyâ

³⁵ ibid

³⁶ Abû Dawûd, Tirmizi, Bayhaqi

³⁷ Musannaf ibni Abî Shaybah, Tabrâni

Hadrat Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: "The person who consumed his brother's flesh in this world, will be brought before him in the hereafter and he will be told: "Eat of this dead body as you had eaten when he was alive." Rasûlullâh ﷺ says: "With a face disfigured with anguish, he will sullenly eat that flesh."

³⁸

Hadrat Anas ﷺ narrates that Rasûlullâh ﷺ said: "When I went for Mi'râj, I passed by a group of people who had finger-nails made of copper with which they were scratching their faces and chests. I asked Jibraîl who these people are. He replied that these people were guilty of consuming the flesh of others and of slandering them." ³⁹

Hadrat Jâbir Ibn Abdullâh ﷺ reports: "We were in the company of Rasûlullâh ﷺ when the stench of corpses filled the air. Rasûlullâh ﷺ asked: "Do you know what type of air this is? This is the offensive-smelling wind of those who backbite the Muminîn." ⁴⁰

Hadrat Y'alâ Ibn Sayâbah ﷺ narrates that Rasûlullâh ﷺ passed by a grave, the inmate of which was being punished. He thereupon commented: "He was guilty of consuming people's flesh." He then called for a fresh branch of a date-palm. Placing it on the grave he said: "Probably this would lighten his punishment until it remains fresh."

Hadrat U'thmân ﷺ says that he heard Rasûlullâh ﷺ saying:

"Backbiting and carrying of tales severs Imân just like how a shepherd trims (leaves) of a tree (for his animals)." ⁴¹

Hadrat Abû Umâmah ﷺ narrates that Rasûlullâh ﷺ said: "An open book of deeds will be awarded to a person (on the day of Judgement). He will exclaim: "My lord! Where are my such and such good deeds I had executed (in the world)? I don't see them in my book of deeds." Allah ﷻ will say to him: "They were all wiped out due to your backbiting of others." ⁴²

The repugnance of slandering

Hadrat Abû Dardâ ﷺ narrates that Rasûlullâh ﷺ said: "The person who attributes something to a Muslim and makes it notorious in this world, whilst that person is innocent of it, Allah ﷻ has taken it upon himself to detain him in Jahannam until he comes with something that will deliver him from the allegations he has made." ⁴³

Hadrat Abdullâh says that he heard Rasûlullâh ﷺ saying: "The person who falsely attributes to a Mumin something not found in him, Allah ﷻ will make him dwell in the blood and pus of the Jahannamis until he unburdens himself from his allegations. However, he will never be able to emancipate himself." ⁴⁴

Some people may remark that the critiques of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) are not guilty of backbiting. They are merely ordered to give a detail description of his biography (which includes

⁴¹ Aṣbahâni

⁴² ibid

⁴³ Tabrâni

⁴⁴ Abû Dawûd, Tabrâni, Hâkim

³⁸ Musnad Abî Ya'lâ, Tabrâni

³⁹ Abû Dawûd

⁴⁰ Musnad Aḥmad Ibn Hambal, Ibnu Abî Dunyâ

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⁴¹ Asbahâni

⁴² ibid

⁴³ Tabrâni

⁴⁴ Abû Dawûd, Tabrâni, Hâkim

his faults as well). To this I respond that they are definitely guilty of backbiting. Amongst his contemporaries, many leading Imâms have attested to his abstinence, Taqwâ (Allah-consciousness), insight, devotion, Ilm, truthfulness and Wilâyat (sainthood). His contemporaries had witnessed all these attributes in him and attested accordingly. So wouldn't the criticism of the person who did not even see Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) be labelled as backbiting? As for the false allegations levelled against Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) by his own contemporaries, they are not even considered because these allegations were induced by jealousy and malice.

Some people have attributed such things to Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) that let alone learned people, such trash won't emanate even from an ordinary negligibly-religious layman. Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) is totally innocent of these allegations. With nonsensical allegations, they endeavoured to dishonour him and obliterate his good name but Allah ﷻ wanted to "complete His Nûr". (And he completed and perfected it, as is evident from the fact that the entire Ummah is filled with praise for him except a few ignorant and jealous enemies.)

SECTION FOUR

Prohibition of speaking ill of the dead

Hadrat Abdullâh Ibn Umar ﷺ narrates that Rasûlullâh ﷺ said: "Recall the good deeds of your deceased ones and do not mention their evil deeds." ⁴⁵

Hadrat Â'ishah ﷺ narrates that Rasûlullâh ﷺ said: "Do not talk ill

⁴⁵ Tirmizi, Abû Dâwûd, Ibnu Abî Dunyâ

of the dead for they have already reached that which they have sent ahead." ⁴⁶

Hadrat Â'ishah ﷺ reports that she heard Rasûlullâh ﷺ saying: "Do not mention your deceased ones except with good words. If they are from the people of Jannah, then you will be sinful (for speaking ill of them) and if they are destined for Jahannam, then this very punishment (of Jahannam) is sufficient for them." ⁴⁷

Hadrat Safiyyah bintu Shaybah ﷺ reports: "A deceased person was spoken ill of in the presence of Rasûlullâh ﷺ, whereupon he warned: "Do not mention your deceased except with favourable words." ⁴⁸

Hadrat Mughîrah Ibn Sh'ubah ﷺ narrates that Rasûlullâh ﷺ said: "Do not vex the living by speaking ill of the deceased." ⁴⁹

SECTION FIVE

Enmity for the friends of Allah ﷻ - a heinous crime

Let this be firmly entrenched within your mind that since authentic reports of the sublime character and various miracles of the Aimmah-e-Mujtahidîn have been transcribed, they are, without a shadow of doubt, true Walîs (close friends) of Allah ﷻ. In spite of their superior status, if somebody still endeavours to discredit them, he is hurling himself into a calamity which he will be unable to endure.

Imâm Bukhâri and Ibnu Hibbân narrate from Abû Hûrayrah, Imâm

⁴⁶ Musnade Ahmad, Bukhâri, Nasaie

⁴⁷ Ibnu Abî Dunyâ

⁴⁸ Nasâi

⁴⁹ Tabrâni

Ahmad, Ibnu Abî Dunyâ, Abû Nu'aim, Bayhaqi and Tabrâni from Hadrat A'yeshah, Tabrâni and Bayhaqi from Abû Umâmah, Ismâ'îl in Musnad-e-Ali from Hadrat Ali, Tabrâni from Hadrat Abdullâh Ibn Abbâs, Abû Y'alâ, Bazzâr and Tabrâni from Hadrat Anas, Abû Y'alâ from Hadrat Maymûnah bintu Hârith, Tabrâni from Hadrat Huzayfah, Ibnu Mâjah and Nu'aym from Hadrat Mu'âz Ibn Jabal ؓ that Rasûlullâh ؐ said: "Allah ؑ has declared: "Whomsoever harbours enmity for My Walî, (or, according to other narrations, vexes, dishonours or disgraces My Mumin Walî), I have declared war upon him (or, according to other narrations, he has legitimised war with Me or he has challenged Me with war. According to still another narration, I will deal with him like how a warrior deals with his opponent on a battlefield.)

According to another Hadîth-e-Qudsi, Allah ؑ says: " (In defense of my Awliyâ), I become furious like how a lion becomes furious (in defense) of its cub. Imâm Ahmad reports in Kitâb Al-Zuhd from Wahb Ibnu Munabbih, the following narration:

"When Allah ؑ conversed with Mûsâ ؑ, one of the things He mentioned to him was, "Listen attentively! Whomsoever dishonours My Walî, has placed himself in My opposition and invited Me towards war. I am very swift in assisting My Awliyâ. The person who wishes to declare war with Me, does he think he will be able to duel with Me? Will he be able to render Me helpless? Will he defeat Me and flee from Me? Never! I will assist My Awliyâ in this world as well as in the hereafter. I will not consign their assistance to others."

A word of caution to those who vex the Awliyâ

The aforementioned warning in the Hadîth is something to reflect over. What harsh words are employed. One who treads within this

dangerous valley is putting none other than oneself at risk. He will not be able to harm the Awliyâ. Beware! O brother! Don't even bother to read about the disparagement of the Imâms compiled by some inferior people.

Don't be duped by the inappropriate words written by Khatîb Baghdâdi about Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). Although he has transcribed the words of Imâm Sâhib's admirers, he rendered his compilation quite deficient by transcribing the words of his critiques. Ultimately, he made himself a target of criticism for all and sundry. He has accumulated such filth in his book of history which cannot be cleansed with all the waters of the seas. All these allegations will be addressed in the forthcoming pages, Inshâ Allah ؑ.

Also, do not be duped with Ibnu Jawzî's Kitâb 'Muntazam' and the Kitâb attributed to Imâm Ghazâlî 'Mankhûl'. The criticism levelled against Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) in these Kitâbs is a disgrace for his critiques. They have slipped away from the truth. Their criticism is utter trash and miles away from the truth. Such lies makes the hair stand on ends. The ears refuse to listen to such things. The heart does not accept these lies. The nature of man abhors such fabrications. There is a possibility that such criticism is wrongfully attributed to them (Imâm Ghazâlî and Ibnu Jawzî). The Kitâb 'Mankhûl' is not authentically established to be compiled by Imâm Ghazâlî (*Rahmatullâhi alaihi*). Even if it is authentically attributed to him, we respond by saying that Shaikh A'lâud-Dîn Bukhârî Hanafî Dimashqî - a student of Allâmah S'adud-Dîn Taftazânî - was a great admirer of Imâm Ghazâlî (*Rahmatullâhi alaihi*). Nobody could say just Ghazâlî before him. The addition of Imâm or any other title of respect was imperative whereas Imâm Ghazâlî was a Sha'fi'î and Shaikh A'lâud-Dîn was a Hanafî. He (i.e. Shaikh A'lâud-Dîn) was once informed about the criticism levelled

Ahmad, Ibnu Abî Dunyâ, Abû Nu'aim, Bayhaqi and Tabrâni from Hadrat A'yeshah, Tabrâni and Bayhaqi from Abû Umâmah, Ismâ'îl in Musnad-e-Ali from Hadrat Ali, Tabrâni from Hadrat Abdullâh Ibn Abbâs, Abû Y'alâ, Bazzâr and Tabrâni from Hadrat Anas, Abû Y'alâ from Hadrat Maymûnah bintu Hârith, Tabrâni from Hadrat Huzayfah, Ibnu Mâjah and Nu'aym from Hadrat Mu'âz Ibn Jabal ؓ that Rasûlullâh ؐ said: "Allah ؑ has declared: "Whomsoever harbours enmity for My Walî, (or, according to other narrations, vexes, dishonours or disgraces My Mumin Walî), I have declared war upon him (or, according to other narrations, he has legitimised war with Me or he has challenged Me with war. According to still another narration, I will deal with him like how a warrior deals with his opponent on a battlefield.)

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by Imâm Ghazâli against Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). He responded: "Those thongs were written by him in his youth when he was besotted with partiality and the evils of the Nafs. At that time he was not endowed with the good character of the Sûfis nor was his imprudence eliminated. However, when he became adorned with the sublime character of the Sûfis, his base character simultaneously departed from him. Once good character came within him, he started treading onto the right path and retracted all his past criticism. He obliterated whatever he had written down. He finally became conscious of the truth and apologised for all his past wrong-doings.

He thereafter compiled his famous Kitâb '*Ihyâul- 'ûlûm*' wherein he mentions Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) with favourable words. He mentions his virtues also on many occasions. If he was confronted with the criticisms he levelled against Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) in his earlier compilation from which he had retracted, he would express his annoyance and displeasure. He would then make Tâûbah and Istighfâr. "A person who repents from his sin is like one who has not committed the sin at all."

The author says: "I have heard this incident from many Mashâikh who heard it directly from him. I was blessed with the opportunity of staying in the company of Arif Billah Shaikh Shâhîn Ibnu Abdillah. I was very overjoyed to hear exactly what I had heard from A'lâud-Dîn Bukhârî (*Rahmatullâhi alaihi*). This is further corroborated by the writings of Imâm Ghazâli (*Rahmatullâhi alaihi*) himself which appears in chapter three covering approximately forty-three lines. He (Imâm Ghazâli) says: "In this era, many differences in the form of unusual compilations and writings have emerged. Such things were never heard of amongst our predecessors." Beware! Don't even go near them. Refrain from them as you do from poison. This is an incurable

disease. This has led (some of the) Fuqahâ to vie with one another. The details and calamities of such people will be mentioned later. Some people will respond with the expression "people are hostile towards what they are ignorant of". However, this is not the case. You are dealing with somebody who is aware of the facts. Accept my advice. I have wasted a part of my life in this futile exercise. I had even surpassed the others in my compilations, research and debates. Thereafter, Allah ﷻ assisted me and made me cognizant of my errors. I finally relinquished this futile exercise and became more absorbed in enhancing my spiritual life through self-reformation.

SECTION SEVEN

About the book

The virtues of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) are so innumerable that nobody but Allah ﷻ is able to enumerate them. Imâm Abul Muayyid Muwaffiq Ibn Ahmâd Khawârizmi portrays this sublime personality in a very befitting manner when he says: "O you two mountains of Nu'mân! Your pebbles can be counted but the virtues of Nu'mân (Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)) cannot be counted."

Read the great books of Fiqh. You will come across the virtues of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) amongst them; virtues as mighty and lofty as the Nu'mân mountains."

Both the Mutaqaddimîn as well as the Muta'akh-khirîn (the earlier as well as the latter scholars) had compiled something or the other on the virtues of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). Some of them were compiled under other historical manuscripts whilst others were totally separate compilations. I am cognizant of many of these

compilations of which the best compilation is that of Khwârizmi. At the beginning of each chapter, he has added an appropriate poem as well. Alas! I am unable to transcribe it due to it being in a non-Arabic script. Muḥammad Ibn Muḥammad Kurduri wrote out an abridged version of this book and transcribed the poems as well. However, he fails to mention Khawârizmi's name (the actual author). He merely says: "Someone said." However, this is not entirely justifiable.

Also, there is another Kitâb "*Al-Intisâr li Imâmi A-Immatil Amsâr*" compiled by Abul-Muzaffar Yûsuf Ibn Sabt Ibn Jawzi (*Rahmatullâhi alaihi*). Khatîb Baghdadi has also compiled quite a bit on this topic. His (Khatîb Baghdadi's) famous kitâb "*Târîkhe-Baghdad*" has now become a manual of reference because all the other compilations were either lost or destroyed during the various occasions of civil strife. Whatever I transcribe from his book, I do not see the need to attribute to any other author. He is not a Ḥanafî. Hence, he will not be accused of exaggerating whilst enumerating the virtues of Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*). Secondly, he is a Ḥâfize Ḥadîth as well as a critique. Thirdly, whatever he says is backed up by a reliable chain of narrators. So the fact that he does not criticise any report in spite of him being a professional critique, is ample proof of the validity of the reports. If there was any scope for criticism, he would have went ahead and not remained silent. Fourthly, he transcribes the criticism levelled against Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) by the critiques as well.

During the course of this compilation, if I do transcribe anything from any book other than Khatîb Baghdadi's book, I will mention this explicitly. I am not worthy to compile a book on a sublime personality like Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*). However, I am doing this to gain Tabarruk (blessings). Ḥâfiz Abul Farj Ibnu

Jawzi writes in his book '*Sifatus-Safwah*': "The mercy of Allah ﷻ descends whilst the pious are mentioned favourably." And Allah ﷻ is the best of guides.

CHAPTER ONE

The family lineage, date of birth and appearance of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)

Family lineage

Most research scholars and historians are of the opinion that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) is of non-Arab descent. He is attributed to Kabul, Anbâr, Tirmiz and Nasâ. However, this apparent contradiction (of being attributed to so many places at once) is no contradiction at all because a person moves from one place to another and takes up residence at this new place. For some reason or the other, he is then compelled to move once again and take up residence elsewhere.

His paternal grandfather, Zûti, reverted to Islam. His father, Thâbit, was born in a Muslim home. When he was born, his father took him to Hadrat 'Ali who made Duâ of Barkat (blessing) in the child's favour. Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s grandson, Ismâil Ibn Hammâd says that Allah had accepted this Duâ in our favour. Zûti, Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s paternal grandfather, was of the rich and noble families of Kabul.

Qâdi Abul Qâsim Ali Ibn Muḥammad Nakha'î narrates that Thâbit Ibn Zûti, the father of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*), was a resident of Anbâr. He was a religious and dignified man. During the civil strife that struck Anbâr, he settled down in Nasâ and this is where Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was born.

Allâmah Abû Mutî' (*Rahmatullâhi alaihi*) is of the opinion that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was of Arab descent. He outlines Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s family tree in

the following manner: Nu'mân Ibn Thâbit Ibn Zûti Ibn Yahyâ Ibn Zayd Ibn Asad (some copies mention Ibn Râshid) Anṣâri. However, this opinion is contrary to the opinion of the research scholars.

Imâm Kurduri, on the authority of the Kitâb "Kâfi", narrates his family lineage as follows: Abû Hanîfah Ibn Thâbit Ibn Tâûs Ibn Hurmuz Malik Bani Shaybân.

Imâm Muḥyud-Dîn Qurashi has written the family lineage of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) in 'Tabaqâte-Hanafîyyah' as follows: Abû Hanîfah Nu'mân Ibn Thâbit Ibn Kâûs Ibn Hurmuz Ibn Marzubân Ibn Bahrâm.

Khatîb Baghdadi narrates from Ismâil Ibn Hammâd Ibn Abû Hanîfah that the family lineage of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) is as follows: Abû Hanîfah Nu'mân Ibn Thâbit Ibn Nu'mân Ibn Marzubân who was from amongst the free sons of Persia.

Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s other grandson, Umar (*Rahmatullâhi alaihi*), says that the family lineage is as follows: Nu'mân Ibn Thâbit Ibn Zûti Ibn Mâh." It is said that Zûti was captured by some people and sold to the Bani Tamîm clan. When he accepted Islam, he was set free by this clan. Ismâil, the grandson of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*), does not mention Zûti in the family tree but he does mention Zûti elsewhere.⁵⁰

⁵⁰ There is a possibility that the second Nu'mân mentioned in the above family tree is a reference to Zûti and Marzubân a reference to Mâh. Similarly, there is a possibility that Tâûs, Kâûs, Marzubân and Mâh are all one and the same person.

Date of birth

As mentioned earlier, Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was born in Nasâ. However, most research scholars are of the opinion that he was born in Kûfa in 80 A.H. during the reign of Abdul Malik Ibn Marwân. Ibnu Zaid says that he was born in 60 A.H. However, according to Khatîb Baghdadi, this opinion is not established from anybody else.

Name and Kuniyyat (appellation)

Unanimously, his name is Nu'mân and his Kuniyyat (appellation or title) is Abû Hanîfah. The author of the original book says: "I heard from my friend, Allâmah Badrud-Dîn 'Alâi Hanafi narrating from Imâm Muhyud-Dîn Muḥammad Ibn Sulaymân that the word 'Hanîfah' in the Iraqi language refers to an ink pot. Since Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) always kept an ink pot with him, in attribution to this, people started referring to him as Abû Hanîfah.

Some people are of the opinion that he had a daughter by the name of Hanîfah. Attributed to her, he attained the title Abû Hanîfah (meaning the father of Hanîfah). On the account of Khawârizmi also, we establish that he did have a daughter even though other scholars together with Khawârizmi are of the opinion that he only had one son by the name of Hammâd. Apart from him, he had no other children.

Nevertheless, thirty other Imâms after Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) had this appellation of Abû Hanîfah. There is a fabricated narration attributed to his son Hammâd, that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) said: "After me, only an insane person would have the Kuniyyat (appellation) of Abû Hanîfah."

External appearance

Khatîb Baghdadi (*Rahmatullâhi alaihi*) narrates from Imâm Abû Yûsuf (*Rahmatullâhi alaihi*) that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was of average height. He was not short nor very tall. He was extremely handsome, eloquent and sweet-voiced. He used to speak in a very graceful manner. His manner of speech was very clear and to the point. According to another narration, he was fair and tall. (In other words, he was moderately tall.)

Faḍl Ibn Dukain narrates that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was very handsome. He had a very presentable-looking beard. He was a man of beautiful clothing, good shoes, fragrant body, favourable company and awe-inspiring personality.

Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s son, Hammâd and Abdullâh Ibn Mubârak also narrate similar descriptions. However, in their description, they add: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was a very silent man. He would only speak in reply to a question. He was very cautious of futile talk. In fact, he would never ever listen to futile talk.

CHAPTER TWO

Glad tidings of Rasûlullâh ﷺ in favour of Imâm Abû Hanîfah (Rahmatullâhi alaihi)

Hâfiz Jalâlud-Dîn Suyûti (Rahmatullâhi alaihi) says that the Ulama have mentioned that Rasûlullâh ﷺ had issued glad tidings in favour of Imâm Mâlik (Rahmatullâhi alaihi) in the following manner: "In the near future, people would travel lengthy journeys in pursuit of Ilm. They wouldn't find anyone as learned as the 'Âlim of Madinah."⁵¹

In favour of Imâm Shâfi'î (Rahmatullâhi alaihi), glad tidings were issued in the following manner: "Do not talk ill of the Quraish, as an Âlim of the Quraish would (in the near future) fill the entire world with Ilm."⁵²

Glad tidings were issued in favour of Imâm Abû Hanîfah (Rahmatullâhi alaihi) as well. Abû Nu'aim narrates in *Huliyah*, Bukhari and Muslim narrate from another Sanad from Abû Hurayrah ؓ, Abû Bakr Shirâzi narrates in "Kitâbul-Alqâb", Tabrâni from S'ad Ibn 'Ubâdah ؓ and also from Hadrat Abdullâh Ibn Masûd ؓ that Rasûlullâh ﷺ said:

"If Ilm was suspended from the Pleiades (*Thurayyâ* star), and the Arabs are unable to reach it, then too a man from the sons of Persia will be able to reach it."

Allâmah Jalâlud-Dîn Suyûti (Rahmatullâhi alaihi) says that this is quite authentic. We should accept this *Hadîth* as a glad tidings in

favour of Imâm Abû Hanîfah (Rahmatullâhi alaihi). This glad tidings can be likened to the glad tidings issued in favour of Imâm Mâlik and Imâm Shâfi'î (Rahmatullâhi alaihi). Also, there is no need for those fabricated narrations mentioning the virtues of Imâm Abû Hanîfah (Rahmatullâhi alaihi) as reported by some biographers.

Qâdi Abû Qâsim Ibn Kâûs reports from Hasan Ibn Sulaymân that someone asked him the meaning of the following: "The day of judgement will not be established until Ilm becomes totally manifest." Hasan Ibn Sulaymân replied: "This is a reference to the Ilm of Imâm Abû Hanîfah (Rahmatullâhi alaihi) and his commentary of the *hadîth* of Rasûlullâh ﷺ:

Rasûlullâh ﷺ said: "The splendour of the world will be lifted away in the year 150 A.H."

Imâm Kurduri (Rahmatullâhi alaihi) is of the opinion that this *Hadîth* refers to Imâm Abû Hanîfah (Rahmatullâhi alaihi) because all the historians are unanimous over the fact that he passed away in the year 150 A.H. Similarly, our Shaikh, Jalâlud-Dîn Suyûti (Rahmatullâhi alaihi) is quite sure that the previous *Hadîth* refers to none other than Imâm Abû Hanîfah (Rahmatullâhi alaihi) because nobody from Persia could match him or his students in the field of Ilm. This is a miracle of Rasûlullâh ﷺ that he prophesied such an occurrence.

Persia, as referred to in this *Hadîth* refers to the country of Persia and not to a particular city. Imâm Abû Hanîfah (Rahmatullâhi alaihi)'s paternal grandfather was a Persian. The author of *Kitâbul-Firdaus* mentions a narration of Hadrat Ali ؓ in which he says: "The best of the non-Arabs are the Persians."

Allâmah Khawârizmi narrates that K'ab Aḥbâr ؓ is reported to

⁵¹ Tabyîdus-Sahîfah

⁵² ibid

have said (long before the birth of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*): "I have a list of Ulamâ together with their distinguishing features and family lineages. One of the names of the Ulamâ on the list is Nu'mân Ibn Thâbit whose appellation is Abû Hanîfah. His status will be quite elevated in the field of Ilm, wisdom and abstinence from the dunyâ. He will be the leader of his contemporary Ulamâ. He will be like the moon unto his contemporaries. Throughout his life, he will be a target for his jealous enemies and he will die also in this state."

Abul-Bakhtari narrates that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) came before Imâm J'afar Ibn Muḥammad Sâdiq (a descendent of Rasûlullâh ﷺ). When he set eyes upon him, he (Imâm Ja'far (*Rahmatullâhi alaihi*) said: "It seems as though you will revive the Sunnah of my grandfather ﷺ once again. You will become a refuge for the afflicted ones. You will address the grievances of the grieved. When the bewildered ones will become perplexed, they will advance ahead with your support and when they will go astray, you will guide them along the straight path."

Following the transcription of these narrations, the author further adds: "My Shaikh, Allâmah Jalâlud-Dîn Suyûti (*Rahmatullâhi alaihi*) says that since there are authentic narrations, there is absolutely no need to narrate fabricated narrations in favour of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) as narrated by some of his biographers. Such Ahâdîth have been narrated by the fabricators of Ahâdîth. In order to ensure that people do not rely on these fabrications, some of them are mentioned hereunder.

A few fabricated Ahâdîth

(1) Hadrat Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: "In my

Ummah, there will be a man by the name of Abû Hanîfah. On the day of judgement, he will be a guiding lamp for my Ummah."

(FABRICATION)

(2) Another narration puts it this way: "In my Ummah, there will be a man whose name will be Nu'mân and his appellation will be Hanîfah. He will be a lamp for my Ummah. **(FABRICATION)**

(3) Hadrat Anas ﷺ narrates that Rasûlullâh ﷺ said: "A man will come after me. His name will be Nu'mân and his appellation will be Abû Hanîfah. Allah's Dîn and my Sunnah will be revived at his hands." **(FABRICATION)**

(4) Hadrat Abdullâh Ibn Umar ﷺ narrates that Rasûlullâh ﷺ said: "A man from my Ummah will appear. He will be referred to as Abû Hanîfah. Allah ﷻ will revive my Sunnah on his hands." **(FABRICATION)**

(5) Abû Luhay'ah narrates in detail that Rasûlullâh ﷺ said: "In every era of my Ummah there will be those who will excel over the others. Abû Hanîfah will excel over the rest of the Ummah." **(FABRICATION)**

(6) Hadrat Abdullâh Ibn 'Abbâs ﷺ narrates that Rasûlullâh ﷺ said: "A moon will shine upon the entire area of Khurâsân. This moon will be referred to as Abû Hanîfah." **(FABRICATION)**

(7) Khawârizmî also narrates a very weak Hadîth the ending of which is: "Rasûlullâh ﷺ placed his blessed saliva in Hadrat Anas ﷺ's mouth and advised him to place his saliva in the mouth of Abû Hanîfah." **(FABRICATION)**

(8) Hadrat Abdullâh Ibn 'Abbâs ﷺ is reported to have said: "Logical explanations and inferences are very commendable. After us, an era of Hanîf (truthfulness) will come about. Laws will be instituted until this system of logic will remain. This system of logic and inferred laws will be just like our system. The person who will establish this system will be called Nu'mân Ibn Thâbit and his appellation will be

have said (long before the birth of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*): "I have a list of Ulamâ together with their distinguishing features and family lineages. One of the names of the Ulamâ on the list is Nu'mân Ibn Thâbit whose appellation is Abû Hanîfah. His status will be quite elevated in the field of Ilm, wisdom and abstinence from the dunyâ. He will be the leader of his contemporary Ulamâ. He will be like the moon unto his contemporaries. Throughout his life, he will be a target for his jealous enemies and he will die also in this state."

Abul-Bakhtari narrates that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) came before Imâm J'afar Ibn Muḥammad Sâdiq (a descendent of Rasûlullâh ﷺ). When he set eyes upon him, he (Imâm Ja'far (*Rahmatullâhi alaihi*) said: "It seems as though you will revive the Sunnah of my grandfather ﷺ once again. You will become a refuge for the afflicted ones. You will address the grievances of the grieved. When the bewildered ones will become perplexed, they will advance ahead with your support and when they will go astray, you will guide them along the straight path."

Following the transcription of these narrations, the author further adds: "My Shaikh, Allamah Jalâlud-Dîn Suyûti (*Rahmatullâhi alaihi*) says that since there are authentic narrations, there is absolutely no need to narrate fabricated narrations in favour of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) as narrated by some of his biographers. Such Ahâdîth have been narrated by the fabricators of Ahâdîth. In order to ensure that people do not rely on these fabrications, some of them are mentioned hereunder.

A few fabricated Ahâdîth

(1) Hadrat Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: "In my

Ummah, there will be a man by the name of Abû Hanîfah. On the day of judgement, he will be a guiding lamp for my Ummah."

(FABRICATION)

(2) Another narration puts it this way: "In my Ummah, there will be a man whose name will be Nu'mân and his appellation will be Hanîfah. He will be a lamp for my Ummah. **(FABRICATION)**

(3) Hadrat Anas ﷺ narrates that Rasûlullâh ﷺ said: "A man will come after me. His name will be Nu'mân and his appellation will be Abû Hanîfah. Allah's Dîn and my Sunnah will be revived at his hands." **(FABRICATION)**

(4) Hadrat Abdullâh Ibn Umar ﷺ narrates that Rasûlullâh ﷺ said: "A man from my Ummah will appear. He will be referred to as Abû Hanîfah. Allah ﷻ will revive my Sunnah on his hands." **(FABRICATION)**

(5) Abû Luhay'ah narrates in detail that Rasûlullâh ﷺ said: "In every era of my Ummah there will be those who will excel over the others. Abû Hanîfah will excel over the rest of the Ummah." **(FABRICATION)**

(6) Hadrat Abdullâh Ibn 'Abbâs ﷺ narrates that Rasûlullâh ﷺ said: "A moon will shine upon the entire area of Khurâsân. This moon will be referred to as Abû Hanîfah." **(FABRICATION)**

(7) Khawârizmi also narrates a very weak Hadîth the ending of which is: "Rasûlullâh ﷺ placed his blessed saliva in Hadrat Anas ﷺ's mouth and advised him to place his saliva in the mouth of Abû Hanîfah." **(FABRICATION)**

(8) Hadrat Abdullâh Ibn 'Abbâs ﷺ is reported to have said: "Logical explanations and inferences are very commendable. After us, an era of Hanîf (truthfulness) will come about. Laws will be instituted until this system of logic will remain. This system of logic and inferred laws will be just like our system. The person who will establish this system will be called Nu'mân Ibn Thâbit and his appellation will be

Abû Hanîfah. He will hail from Kufa. He will be a master in Fiqh (jurisprudence) and other sciences. He will explain the laws as they ought to be explained. His Dîn will be steadfast and his opinion will be favourable." (FABRICATION)

(9) Similarly, there is a fabricated narration something to the effect that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) saw himself digging up the grave of Rasûlullâh ﷺ, removing his bones and holding them to his chest. He became very perturbed with this dream. He then travelled to Basra where he asked Muḥammad Ibnu Sirîn the interpretation of this dream. According to another report, he did not go personally to Ibnu Sirîn but sent someone else on his behalf. When Ibnu Sirîn heard the dream from the third party, he said: "This cannot be your dream. The person who saw the dream should appear personally." Thereafter, Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) went to him personally. Ibnu Sirîn asked Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) to open his back and left hand. When he exposed them, Ibnu Sirîn witnessed a mole either between his shoulders or on his left shoulder. He then remarked: "This is a truthful dream. You are Abû Hanîfah regarding whom Rasûlullâh ﷺ said: "A man, referred to as Abû Hanîfah, from my Ummah will appear. He will have a mole between his shoulders or according to another narration, on his left shoulder. Allah ﷻ will revive my Sunnah upon his hands." (FABRICATION)

This dream has been narrated from Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) in various chains. However, these narrations make no mention whatsoever of Ibnu Sirîn and his subsequent interpretation etc. Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) is in no need of these fabricated Ahâdîth. All these narrations are reported by men whose profession was to fabricate Ahâdîth. Ibnu Al-Jawzî considers all these narrations to be genuine fabrications. He is seconded by Allâmah Zahabi, Shaikh Jalâlud-Dîn Suyûti and

Shaikh Qâsim Hanafi (*Rahmatullâhi alaihim*) as well. I have personally witnessed the comments of Shaikh Qâsim Hanafi (*Rahmatullâhi alaihi*) as he had written in his own handwriting in the footnotes of Musnade-Khawârizmi. These fabrications are not even considered in the biographies of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) compiled by the reliable Hanafi Ulama such as Imâm Tahâwi, Qaḍi Abul-Qâsim Ibn Abî 'Awwâm, Qaḍi Abul Qâsim Ibn Kaûs, Qaḍi Abû Abdillâh Humayri, Shaikh Muḥyud-Dîn Qurashi - the author of Tabqât - etc. (*Rahmatullâhi alaihim*). All of these authors are Hanafis. They are all reliable critiques as well. Their knowledge was also very vast.

How true Khawârizmi was when he said:

"Rasûlullâh ﷺ said that the lamp of my Dîn and the lamp of my rightly guided Ummah will be Abû Hanîfah. He will be my successor in issuing Dîni verdicts after the Sahâbah."

CHAPTER THREE

The Sahabah ﷺ met by Imâm Abû Hanîfah (rahmatullâhi alaihi) and from whom he heard ahâdîth

Who is a Tâbi'î?

Hâfiz Abu-Fadl Irâqî (Rahmatullâhi alaihi) says that a Tâbi'î is a person who meets a Sahâbi even if he did not remain in the Sahâbi's company. Hâfiz Abû 'Amr Uthmân says that this opinion is most appropriate whilst Imâm Nawawî (Rahmatullâhi alaihi) says that this is most distinct.

Imâm Zahabi (Rahmatullâhi alaihi) says that Imâm Abû Hanîfah (Rahmatullâhi alaihi), in his childhood, met Hadrat Anas ﷺ. Ibnu S'ad narrates in his Kitâb "Tabaqât" from Abû Muwaffiq Sayf Ibn Jâbir, Qadî of Wâsit, in which he says that he heard Imâm Abû Hanîfah (Rahmatullâhi alaihi) saying: "Hadrat Anas ﷺ came to Kufa and alighted at a place called Nakh'a. He had applied red Khidâb (Mehendi) to his hair. I saw him repeatedly on this occasion." Hâfiz Ibnu Hajar 'Asqalâni (Rahmatullâhi alaihi) writes in his Fatâwâ that Imâm Abû Hanîfah (Rahmatullâhi alaihi) met a number of Sahâbah during his lifetime because he i.e. Imâm Abû Hanîfah (Rahmatullâhi alaihi) was born in 80 A.H. in Kufa and at that time Hadrat Abdullâh Ibn Abî Awfâ ﷺ was also there. He passed away only after 88 A.H. With a chain of reliable narrators, Ibnu S'ad reports in his Kitâb, "Tabaqât" that Imâm Abû Hanîfah (Rahmatullâhi alaihi) saw Hadrat Anas Ibn Mâlik ﷺ. Apart from him, there were a number of other Sahâbah living at that time.

Some 'Ulamâ have compiled an entire book on the narrations of Imâm Abû Hanîfah (Rahmatullâhi alaihi) from the Sahâbah.

However, the chain of narrators in these narrations are a bit weak. The most reliable opinion in this regard is that Imâm Abû Hanîfah (Rahmatullâhi alaihi) saw a few Sahâbah. Hence, he definitely falls within the group of the Tâbi'în. Apart from him, none of his contemporary Imâms - like Imâm Awz'âi, Hamâd Ibn Abî Sulaymân, Sufyân Thawrî, Imâm Mâlik, Layth Ibn S'ad etc. - were awarded this virtue.

Imâm Abû Hanîfah (Rahmatullâhi alaihi) hails from a special group of the Tâbi'îns. As Allah ﷻ says in the Holy Qurân:

"And those who have followed them (the forerunners from amongst the Muhâjirîn and Anṣâr) with sincerity, Allah is well-pleased with them as they are with Him. For them He has prepared gardens beneath which streams flow. They will dwell therein forever. That is the supreme triumph." [9:100]

Most definitely, Imâm Abû Hanîfah (Rahmatullâhi alaihi) is also included in the aforementioned verse.

A group of authors have narrated that Imâm Abû Hanîfah (Rahmatullâhi alaihi) heard Ahâdîth from eight Sahâbah ﷺ and one Sahâbiyah ﷺ, the names of whom are as follows:

- (1) Hadrat Anas Ibn Mâlik ﷺ.
- (2) Hadrat Umar Ibn Hurrîth ﷺ.
- (3) Hadrat Abdullâh Ibn Unais Juhani ﷺ.
- (4) Hadrat Abdullâh Ibn Hârith Ibn Juz ﷺ.
- (5) Hadrat Jâbir Ibn Abdullâh ﷺ.
- (6) Hadrat Abdullâh Ibn Abî Awfâ ﷺ.
- (7) Hadrat Wâthilah Ibn Asq'a ﷺ.
- (8) Hadrat M'aqil Ibn Yasâr ﷺ.
- (9) Hadrat A'isha bintu 'Ajrad ﷺ.

Some historians are of the opinion that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) heard Ahâdith from seven Sahâbah and one Sahâbiyyah, some mention six and one, others mention five and one whilst others mention him hearing Ahâdith from up to fourteen Sahâbah. However, the latter opinion is weak as the names of the Sahâbah are not mentioned. The author, further on in this compilation, himself mentions a few other Sahâbah met by Imâm Abû Hanîfah (*Rahmatullâhi alaihi*).

Details of the aforementioned opinions

Those who are of the opinion that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) heard Ahâdith from six Sahâbah only, did not include Hadrat Jâbir Ibn Abdullâh because he passed away in 79 A.H. - a year before the birth of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). Hence, he did not hear any Hadith from Hadrat Jâbir. However, in certain narrations where mention is made of hearing from Hadrat Jâbir, it does not necessarily mean that he heard directly from him.

Those 'Ulamâ who mention five Sahâbah only, they, together with Hadrat Jâbir, excluded Hadrat M'aqil Ibn Yasâr as well because he passed away during the reign of Hadrat Mu'awiyah. Amîr Mu'awiyah passed away in the year 60 A.H. This is the opinion of Imâm Thawri (*Rahmatullâhi alaihi*).

Some 'Ulamâ have objected against the inclusion of Hadrat Abdullâh Ibn Unais Juhani as well because he passed away in the year 54 A.H. However, Imâm Suyûti (*Rahmatullâhi alaihi*) says that there were five Sahâbah by this name. Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) probably heard Ahâdith from someone other than the famous Sahâbi, Abdullâh Ibn Unais.

Some people have objected to the hearing of Ahâdith by Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) from Hadrat Abdullâh Ibn Abî Awfâ because he passed away in 85 A.H. Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was only five at that time. The response to this objection is that the hearing of Hadith by a five-year-old is acceptable because only perception and discernment is required for the validity of hearing of a Hadith even if the child is less than five years old.

Qutbud-Dîn Qastalâni, Ibnu Salâh and Imâm Nawawî (*Rahmatullâhi alaihim*) say: "If a child understands but does not respond favourably, then even a five-year-old child's narration is not acceptable. If he understands and responds favourably, then the narration of a child younger than five will also be acceptable."

Similarly, an objection has been posed on the hearing of Hadith by Imâm Sâhib from Hadrat Wâthilah Ibn Asq'a. He passed away in 83 or 85 A.H. when Imâm Sâhib was merely a child of three or five. Hadrat Wâthilah resided for a period of two years in Kufa and passed away there as well.

A similar objection is posed on his hearing of Hadith from Hadrat Abdullâh Ibn Hârith Ibn Juz. He passed away in 86 A.H. in Egypt where he was residing and he did not come to Kufa.

A similar objection is placed upon Hadrat Amr Ibn Harîth because he passed away in 85 A.H. Although some Ulama have placed his date of death as 98 A.H. the first opinion is most authentic.

Chief Justice Kamâlud-Dîn Muḥammad Ibn Aḥmad Al-Sirâj Hanafî explains in one of his poems as follows:

"Abû Hanîfah, the beauty of the Tâbi'în has narrated from Hadrat

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Jâbir Ibn Abdullâh, Abdullâh Ibn Hârith Ibn Juz, Anas Ibn Mâlik M'aqal Ibn Yasâr, Amr Ibn Harîth, Wâthilah Ibn 'Asqa and 'Ayesha Bintu 'Ajrâd ؓ."

It has also been reported that Imâm Sâhib had narrated Ahâdîth from Hadrat Abû Tufail 'Âmir Ibn Wâthilah ؓ. He passed away in 110 A.H. at Makkah Mukarramah. Some people have mentioned that Imâm Sâhib had met Hadrat Suhail Ibn S'ad ؓ. He passed away in 88 A.H. or later than that. Similarly, Hadrat Sâib Ibn Khald Ibn Suwaid ؓ has also been mentioned. Also, the name of Sâib Ibn Yazîd Ibn Sâib has also been mentioned. He passed away in either 91, 92 or 94 A.H.

Some people have mentioned the names of the following Sahâbah as well: Hadrat Mahmûd Ibn Labîd (d.96 A.H.), Hadrat Mahmûd Ibn Rab'î (d. 99 A.H.), Hadrat Abdullâh Ibn J'afar (d. 80 A.H.) and Hadrat Abû Umâmah Bâhili ؓ. However, it is rather erroneous to claim that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) met the last two Sahâbah mentioned above because Hadrat Abdullâh Ibn J'afar ؓ passed away in 80 A.H. whilst Hadrat Abû Umâmah ؓ passed away in 81 A.H. at Hims.

The Sahâbah ؓ from whom Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) heard Ahâdîth directly

There are many Ahâdîth regarding which it is said that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) heard them directly from the Sahâbah ؓ. However, a few Hadîth-fabricators prevail in the chain of narrators of these Ahâdîth. There are six such Sahâbah and one Sahâbiyah ؓ from whom it is said that Imâm Sâhib heard Ahâdîth. They are:

(1) Hadrat Anas Ibn Mâlik ؓ

Imâm Sâhib has narrated three Ahâdîth from Hadrat Anas Ibn Mâlik. The first Hadîth's chain of narrators is as follows:

Hâfiz Shaikhul-Islam Abul-Faḍl Jalâlud-Dîn Al-Suyûti from Abul-Faḍl Ibn Abdullâh Ibn Husain from Abul-'Abbâs Ahmad Ibn Husain Ibn Muḥammad Ibn Suwaid Al-Muqaddisi from Abul-'Abbâs Ahmad Ibn Husain Ibn Kash'ari from Imâm Allâmah Jamâlud-Dîn Ahmad Ibn Muḥammad Ibn Abdullâh Al-Tâhiri from Abul-Qâsim Abdullâh Ibn Husain Ibn Abdullâh Ibn Rawâḥah Al-Hamawi from Imâm Jamâlud-Dîn Abul-Fath Mahmûd Ibn Ahmad Ibn 'Ali Al-Mahmûdi Al-Sâbûni from Abus-S'âdât Ahmad Ibn Muḥammad Ibn Abdul Wâhid Al-'Abbâsi from Abul Hasan Ahmad Ibn Muḥammad Ibn Abul-Husain Al-'Â'yan Al-Samnâni from Abul-Hasan Ali Ibn Ahmad Ibn 'Îsâ Al-Bayhaqi from Abû Ahmad Muḥammad Ibn Abdullâh Ibn Khâlid Ibn Ahmad Al-Zuhali from Abû Ishâq Ibrâhim Ibn Muḥammad Ibn 'Amûrah Ibn Abdur-Rahmân Al-Marwazi from Abul-'Abbâs Ahmad Ibn Al-Salt Ibn Mughlis Al-Hamâni from Bishr Ibn Walîd Al-Qâḍi from Abû Yûsuf Y'qûb Ibn Ibrâhim Al-Qâḍi who says that Abû Hanîfah Nu'mân Ibn Thâbit said: "I heard Anas Ibn Mâlik ؓ saying that he heard Rasûlullâh ؐ saying: "The seeking of knowledge is an obligation upon every Muslim."

The text of this Hadîth is very famous.⁵³ Imâm Nawawî (*Rahmatullâhi alaihi*) writes in his Fatâwâ that (the chain of narrators of) this Hadîth is weak but the text of the Hadîth itself is authentic. His student, Abul-Hajjâj Muzani says that this Hadîth has been narrated by many chains of narrators and it has reached a rank of Hasan. My Shaikh, Allâmah Suyûti, on the other hand says that

⁵³ Tabyîḍus-Sahîfah

according to him, this Hadîth has reached a rank of Sahîh because he has received this Hadîth from fifty various chains of narrators. He has also compiled all these chains in a separate compilation.

The second Hadîth from Hadrat Anas ﷺ

Shaikhul-Islam Hâfiz Abul-Fadl Abû Bakr Shâfi'î and the two Imâms Abul-Fadl Taqiyyud-Dîn Ibn Imâm Muhibbud-Dîn Al-Awjâqi and Imâm Abul-Fath Jamâlud-Dîn Ibrâhîm Ibn Imâm Allamah Abul-Futûh 'Alâud-Dîn Al-Qalqashandi have informed me; the very first Shaikh (Shaikh Abul-Fadl) narrates from Muhammad Ibn Yûsuf Al-Râzi from Muhammad Ibn Hâtîm from Abul-'Abbâs Al-Hajjâr whilst the second two Shaikhs narrate from Abû Zayd 'Abdur-Rahmân Ibn 'Umar Al-Qabâbi from 'Abdul-'Azîz Ibn Muhammad Al-Kattâni from Abul-'Abbâs Al-Abarqohi from Ibrâhîm Ibn Uthmân Ibn Yûsuf Al-Kâshghari Al-Hanafi from Abul-Khair Mas'ûd Ibn Abul-Fadl Husain Ibn S'ad Ibn 'Ali Ibn Bandâr Al-Bazdi from his father from Abû M'ashar 'Abdul-Karîm Ibn 'Abdus-Samad Al-Tayri Al-Sh'afie from Abû Abdullâh Hasan Ibn Muhammad Ibn Mansûr Al-Faqîh Al-Wâ'iz Abû Ibrâhîm Ahmad Ibn Hasan Al-Qâdi from Abû Bakr Muhammad Ibn Ahmad Ibn Muhammad Ibn Hamdân Al-Hanafi from Abû Sa'id Ismâ'il Ibn 'Ali Ibn Sammân from Abul-Husain Ahmad Ibn Muhammad Ibn Mahmûd Al-Bazzâr from Abû Sa'id Husain Ibn Ahmad Ibn Muhammad Ibn Mubârak from 'Abul-'Abbâs Ahmad Ibn Muhammad Ibn Al-Salt Ibn Al-Mughlis Al-Hamâni from Bisr Ibn Walîd Al-Qâdi from Abû Yûsuf from Imâm Abû Hanîfah who says: "I heard Anas Ibn Mâlik ﷺ saying that he heard Rasûlullâh ﷺ saying: "The person who guides (others) towards good is like the doer of the good deed."

Imâm Jalâlud-Dîn Suyûti says in his Kitâb, *Tabyîdus-Sahîfah* that

the text of this Hadîth has been narrated from other authentic chains of narrators and it is narrated from many other Sahâbah as well. The actual Hadîth as narrated by Imâm Muslim on the authority of Hadrat Abdullâh Ibn Mas'ûd ﷺ is as follows: "The person who guides (others) to a good deed, will attain the reward of the person who carries it out."

The third Hadîth from Hadrat Anas Ibn Mâlik ﷺ

The chain of narrators, right upto Imâm Abû Yûsuf, is the same as mentioned in the second Hadîth. For reasons of brevity, the chain is omitted.

Imâm Abû Yûsuf says that Imâm Abû Hanîfah (Rahmatullâhi alaihi) informed him that he heard Anas Ibn Mâlik ﷺ saying that he heard Rasûlullâh ﷺ saying: "Allah ﷻ loves to aid the grieved."

Allamah Suyûti (Rahmatullâhi alaihi) says that this Hadîth is authentic and narrated from various Sahâbah ﷺ. He further says that this Hadîth has been declared authentic in *Mukhtârât* by Hâfiz Diyâud-Dîn under the narrations of Hadrat Buraydah ﷺ.

All three Ahâdîth are based on one narrator, Ahmad Ibn Muhammad Ibn Al-Salt Ibn Al-Mughlis Al-Hamâni who has been declared a fabricator of false Ahâdîth by the Imâms of Ahâdîth. Hâfiz Ibne Hajar (Rahmatullâhi alaihi) has written about him in detail in his Kitâb "*Lisânul-Mîzân*".⁵⁴

⁵⁴ *Du'afâ wal Matrûkîn* by Ibnul Jawzi page 87.

according to him, this Hadîth has reached a rank of Sahîh because he has received this Hadîth from fifty various chains of narrators. He has also compiled all these chains in a separate compilation.

The second Hadîth from Hadrat Anas ؓ

Shaikhul-Islam Hâfiz Abul-Faḍl Abû Bakr Shâfi'î and the two Imâms Abul-Faḍl Taqiyyud-Dîn Ibn Imâm Muḥibbud-Dîn Al-Awjâqî and Imâm Abul-Faḥḥ Jamâlud-Dîn Ibrâhîm Ibn Imâm Allâmah Abul-Futûḥ 'Alâud-Dîn Al-Qalqashandî have informed me; the very first Shaikh (Shaikh Abul-Faḍl) narrates from Muḥammad Ibn Yûsuf Al-Râzî from Muḥammad Ibn Hâtîm from Abul-'Abbâs Al-Hajjâr whilst the second two Shaikhs narrate from Abû Zayd 'Abdur-Raḥmân Ibn 'Umar Al-Qabâbi from 'Abdul-'Azîz Ibn Muḥammad Al-Kattânî from Abul-'Abbâs Al-Abarqohî from Ibrâhîm Ibn Uthmân Ibn Yûsuf Al-Kâshgharî Al-Hanafî from Abul-Khair Mas'ûd Ibn Abul-Faḍl Husain Ibn S'ad Ibn 'Ali Ibn Bandâr Al-Bazdî from his father from Abû M'ashar 'Abdul-Karîm Ibn 'Abduṣ-Ṣamad Al-Tayrî Al-Sh'afîe from Abû Abdullâh Ḥasan Ibn Muḥammad Ibn Maṣṣûr Al-Faqîh Al-Wâ'iz Abû Ibrâhîm Aḥmad Ibn Ḥasan Al-Qâḍî from Abû Bakr Muḥammad Ibn Aḥmad Ibn Muḥammad Ibn Hamdân Al-Hanafî from Abû Sa'id Ismâ'il Ibn 'Ali Ibn Sammân from Abul-Husain Aḥmad Ibn Muḥammad Ibn Maḥmûd Al-Bazzâr from Abû Sa'id Husain Ibn Aḥmad Ibn Muḥammad Ibn Mubârak from 'Abul-'Abbâs Aḥmad Ibn Muḥammad Ibn Al-Salt Ibn Al-Mughlis Al-Ḥamânî from Bisr Ibn Walîd Al-Qâḍî from Abû Yûsuf from Imâm Abû Ḥanîfah who says: "I heard Anas Ibn Mâlik ؓ saying that he heard Rasûlullâh ﷺ saying: "The person who guides (others) towards good is like the doer of the good deed."

Imâm Jalâlud-Dîn Suyûti says in his Kitâb, *Tabyîdus-Sahîfah* that

the text of this Hadîth has been narrated from other authentic chains of narrators and it is narrated from many other Sahâbah as well. The actual Hadîth as narrated by Imâm Muslim on the authority of Hadrat Abdullâh Ibn Mas'ûd ؓ is as follows: "The person who guides (others) to a good deed, will attain the reward of the person who carries it out."

The third Hadîth from Hadrat Anas Ibn Mâlik ؓ

The chain of narrators, right upto Imâm Abû Yûsuf, is the same as mentioned in the second Hadîth. For reasons of brevity, the chain is omitted.

Imâm Abû Yûsuf says that Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) informed him that he heard Anas Ibn Mâlik ؓ saying that he heard Rasûlullâh ﷺ saying: "Allah ﷻ loves to aid the grieved."

Allâmah Suyûti (*Rahmatullâhi alaihi*) says that this Hadîth is authentic and narrated from various Sahâbah ؓ. He further says that this Hadîth has been declared authentic in *Mukhtârât* by Hâfiz Diyâud-Dîn under the narrations of Hadrat Buraydah ؓ.

All three Aḥādîth are based on one narrator, Aḥmad Ibn Muḥammad Ibn Al-Salt Ibn Al-Mughlis Al-Ḥamânî who has been declared a fabricator of false Aḥādîth by the Imâms of Aḥādîth. Hâfiz Ibne Hajar (*Rahmatullâhi alaihi*) has written about him in detail in his Kitâb "*Lisânul-Mîzân*".⁵⁴

⁵⁴ Du'afâ wal Matrûkîn by Ibnul Jawzî page 87.

Hadrat Abdullâh Ibn Unais ﷺ

The second Sahâbi from whom Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) has narrated Ahâdîth is Hadrat Abdullâh Ibn Unais ﷺ. The chain of narrators mentioned in the first Hadîth of Hadrat Anas ﷺ upto Abul-Hasan Ali Ibn Ahmad Ibn 'Îsâ Bayhaqi and in the second Hadîth upto Abû S'âid Al-Samân is the same in this chain as well. From these aforementioned narrators, the rest of the chain reads as follows:

They (Abul-Hasan Ali Ibn Ahmad and Abû S'âid) narrated from Abû Ali Hasan Ibn Ali Ibn Muhammad from Ishâq Al-Yamâni Al-Dimashqi from Abul-Hasan Ali Ibn Bâbwayh Al-Aswâri of Shiraz from J'afar Ibn Muhammad Ibn Ali Al-Isfahâni from Yunus Ibn Habîb from Abû Daûd Al-Tayâlisi from Imâm Abû Hanîfah who says: "I was born in 80 A.H. Abdullâh Ibn Unais, a Sahâbi of Rasûlullâh ﷺ came to Kufa in 94 A.H. I saw him and heard Hadîth from him whilst I was a boy of fourteen years of age. I heard him saying that he heard Rasûlullâh ﷺ saying: "Your love for something renders you blind and deaf."

Allâmah Suyûti (*Rahmatullâhi alaihi*) says that Imâm Abû Dawûd (*Rahmatullâhi alaihi*) mentions this Hadîth in his Sunan as well. The author adds: "Hadrat Abdullâh Ibn Unais ﷺ, the famous Sahâbi (who is mentioned in the chain of narrators), passed away in the year 54 A.H. Hence, the person mentioned in the chain of narrators cannot be the famous Sahâbi. In fact, a Sahâbi of this name did not come to Kufa. Apart from this inconstancy, the chain leading up to Ja'far Ibn Muhammad is a weak and unreliable chain."

Hadrat Abdullâh Ibn Hârith Ibn Juz ﷺ

The third Sahâbi from whom Imâm Abû Hanîfah (*Rahmatullâhi*

alaihi) narrated Ahâdîth is Hadrat Abdullâh Ibn Hârith Ibn Juz Zubaydi ﷺ. This chain of narrators is the same up to Abul-Husain Ibn Ali Dimashqi as mentioned in the previous Ahâdîth. From thereon, the chain is as follows:

Abû Zufar 'Abdul 'Azîz Ibn Husain Al-Tabri from Abû Bakr Mukarram Ibn Ahmad Ibn Mukarram Al-Baghdadi from Muhammad Ibn Ahmad Ibn Samâ'ah Bishr Ibn Walîd Al-Qâdi from Imâm Abû Yûsuf from Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) who says: "I was born in 80 A.H. I performed Haj with my father in 96 A.H. when I was sixteen years of age. When I entered Masjid-e-Harâm, I witnessed a large Halqah (gathering). I enquired from my father as to whose Halqah this is, whereupon he replied: "This is the Halqah of Abdullâh Ibn Hârith Ibn Juz Al-Zubaydi, a Sahâbi of Rasûlullâh ﷺ." I went forward towards him and I heard him saying: "I heard Rasûlullâh ﷺ saying: "The person who attains Fiqh (understanding) in the Dîn of Allah ﷻ, Allah ﷻ will suffice for him in those things which concern him and He will provide sustenance for him from sources he never considered."

Shaikh Qâsim Hanafi (*Rahmatullâhi alaihi*) says in the footnotes of Musnad-e-Khwârizmi: "There is some inconsistency in the chain of this Hadîth. There is some fabrication in this chain as well. Shaikh Mukarram Ibn Ahmad is unreliable and Ibnu Al-Salt is a liar." Ibnu 'Adi says: "Amongst the liars and fabricators of Ahâdîth, there is nobody as shameless and blatant as him (Ibnu Al-Salt)." Ibnu Hajar also declares him a liar in his Kitâb 'Lisânul-Mîzân'. Another problem is that Hadrat Abdullâh Ibn Hârith Ibn Juz Zubaydi ﷺ (the Sahâbi mentioned in this Hadîth) passed away in Egypt when Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was only six. Hadrat Abdullâh Ibn Hârith did not come to Kufa at that time either.

Hadrat Jâbir Ibn Abdullâh Anṣârî ﷺ

The fourth Sahâbi from whom Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) narrated Ahâdîth is Hadrat Jâbir Ibn Abdullâh Anṣârî ﷺ. The chain of narrators reads as follows:

Abul-Hasan Ali Ibn Aḥmad Ibn 'Îsâ Al-Bayhaqi and the second chain up to Abû Sa'îd Al-Sammân, both these narrators narrate from Abû Ali Hasan Ibn Ali Al-Dimashqi from Abul-Hasan Ali bi Ghayâth Qâdi of Baghdad from Muḥammad Ibn Mûsa from Al-Jalûdi Muḥammad Ibn 'Abbâs from Al-Tamâtam Yahyâ Ibn Qâsim from Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) from Jâbir ﷺ who says: "A man of the Anṣâr came to Rasûlullâh ﷺ and submitted: "O Rasûl of Allah! I have not been bestowed with any children as yet." Rasûlullâh ﷺ advised him: "Make Istighfâr in abundance and give charity also in abundance, you will be bestowed with children." So this man used to make Istighfâr and give charity in abundance. As a result, he had begotten nine sons."

The author says: "As mentioned previously, Hadrat Jâbir ﷺ, the narrator of this Hadîth, passed away in 73 A.H. This is why Imâm Zahabi and Hâfiz Ibnu Hajar most definitely consider this Hadîth a fabrication.

Hadrat Abdullâh Ibn Abî Awfâ ﷺ

The fifth Sahâbi from whom Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) narrated Ahâdîth is Hadrat Abdullâh Ibn Abî Awfâ ﷺ. The chain of narrators of this Hadîth is the same as the first one up to Abul-Hasan Ali Ibn Aḥmad Ibn 'Îsâ Bayhaqi and in the second Hadîth, the chain is the same up to Abû Sa'îd Al-Sammân. Both of them narrate from Tamtâm Ibn Yahyâ Ibn Qâsim and he narrates

from Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) who says:

"I heard Abdullâh Ibn Abi-Awfâ ﷺ saying: "I heard Rasûlullâh ﷺ saying: "Whoever builds a house solely for the pleasure of Allah ﷻ even if it is as (small) as the nest of the Qatât bird, Allah ﷻ will build a house for him in Jannat."

Allâmah Suyûti (*Rahmatullâhi alaihi*) says that the text of this Hadîth is Mash-hûr (famous). In fact it is very authentic. The author adds: "Hadrat Abdullâh Ibn Abî Awfâ ﷺ passed away in Kufa in 85 or 87 A.H. There is a great possibility that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) heard Hadîth from him when he was a child of five or seven years."

Hadrat Wâthilah Ibn Asq'a ﷺ

The sixth Sahâbi from whom Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) narrated Hadîth is Hadrat Wâthilah Ibn Asq'a ﷺ. Imâm Sâhib has narrated two Ahâdîth from him:

The first Hadîth's chain is the same as mentioned in the very first chain up to Abû Ali Hasan Ibn Ali Al-Dimashqi. From him the chain reads as follows: Abû Muḥammad Abdullâh Ibn Muḥammad Ibn Hasan (whilst the Hadîth was being dictated before him) in Kufa from Talha Ibn Sanân Al-Yâmi from Hannad Ibn Al-Sari from Abû Sa'îd Al-Jundi. This Hadîth is also narrated with the previous chain up to Abû Bakr Muḥammad Ibn Aḥmad Ibn Muḥammad Ibn Hamdân Al-Faqîh Al-Hanafi from Abû Sa'îd Hasan Ibn Aḥmad from Ali Ibn Aḥmad Al-Nu'aymi Al-Basri from Aḥmad Ibn Abdullâh Ibn Huzâm from Muzaffar Ibn Sahl from Muwassaq Ibn 'Îsâ Ibn Munzir Al-Himsi from his father from Ismâ'il Ibn 'Ayyâsh. Both of them (Abû Sa'îd Al-Jundi and Ismâ'il Ibn 'Ayyâsh) narrate from Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) who says: "I heard Wâthilah Ibn Asq'a ﷺ saying that he heard Rasûlullâh ﷺ saying:

"Do not rejoice over the misfortune of your brother. Perhaps Allah ﷻ will deliver him from his misfortunes and afflict you with them."

The second Hadîth by Hadrat Wâthilah bin Asq'a ﷺ

The chain of narrators of this Hadîth is the same as the previous one up to Ismâ'il Ibn 'Ayyâsh who narrates from Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) from Hadrat Wâthilah Ibn Asq'a ﷺ that Rasûlullâh ﷺ said: "Leave those things which cast you into doubt for those things which do not cast you into any doubt."

Allâmah Suyûti (*Rahmatullâhi alaihi*) says: "The first Hadîth has been narrated with a different chain by Imâm Tirmizi on the authority of Hadrat Wâthilah Ibn Asq'a ﷺ. Imâm Tirmizi declares this Hadîth as Hasan (reliable). Also, Hadrat Abdullâh Ibn 'Abbâs's ﷺ Hadîth bears testimony to the authenticity of this Hadîth as well. The text of the second Hadîth is authentic and narrated from a number of Sahâbah. Imâm Tirmizi, Ibne Hibbân, Hâkim, Diyâud-Dîn Muqaddasi etc. consider this Hadîth to be authentic and this Hadîth is of the Ahâdîth of Hadrat Hasan Ibn Ali ﷺ.

Hadrat 'Ayesha binte 'Ajrad ﷺ

The seventh Sahâbi from whom Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) narrated Ahâdîth is Hadrat 'Ayesha binte 'Ajrad ﷺ. The chain of narrators up to Dimashqi is the same as the previous chains. The rest of the chain is as follows:

Abû Muhammad Abdullâh Ibn Kathîr Al-Râzi from Abdur-Rahmân Ibn Abû Hâtim Al-Râzi from 'Abbâs Al-Dawri from Yahyâ Ibn Ma'in who says: "Abû Hanîfah, the man of logic, heard 'Ayesha bintu 'Ajrad ﷺ saying that Rasûlullâh ﷺ said: "The greatest army of

Allah ﷻ on the earth is the locusts. I do not eat it myself nor do I declare it forbidden."

Allâmah Suyûti says: "The subject-matter of this Hadîth is authentic. Imâm Abû Dâwûd narrates this Hadîth on the authority of Hadrat Salmân Farsi ﷺ and he (Imâm Abû Dâwûd) declares it authentic. Diyâud-Dîn Muqaddasi also narrates this Hadîth in his book 'Mukhtârât'. However, Ibnu Hajar 'Asqalâni and Imâm Zahabi are of the opinion that she is not a Sahâbiah nor is she famously known."

An important point

According to the Muhadithîn, Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) did not hear any Hadîth whatsoever from any Sahâbi. This claim is proven by the fact that the Hanafi Imâms did not narrate anything as such. If, according to them, Imâm Sâhib's hearing and narrating from the Sahâbah is validly established, they would have definitely made mention of those Ahâdîth because this is something to be proud of. They would have never left it out. This is why the Muhaddithîn conclude that every chain of narrators of the Ahâdîth narrated by Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) contain a few liars and fabricators.

Allâmah Badrud-Dîn 'Ayni (*Rahmatullâhi alaihi*), in his Kitâb "Sharah Ma'âniyul-Âthâr", has most definitely established the hearing of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) from the Sahâbah ﷺ. However, Qâsim Ibnu Qutlubughâ Hanafi refutes this hearing. I have personally witnessed this refutation in the T'alîq of Musnad-e-Khawârizmi. They do establish, however, that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) saw Hadrat Anas and a few other Sahâbah ﷺ. (In other words, his hearing from them is not certain.

"Do not rejoice over the misfortune of your brother. Perhaps Allah ﷻ will deliver him from his misfortunes and afflict you with them."

The second Hadîth by Hadrat Wâthilah bin Asq'a ﷺ

The chain of narrators of this Hadîth is the same as the previous one up to Ismâ'il Ibn 'Ayyâsh who narrates from Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) from Hadrat Wâthilah Ibn Asq'a ﷺ that Rasûlullâh ﷺ said: "Leave those things which cast you into doubt for those things which do not cast you into any doubt."

Allâmah Suyûti (*Rahmatullâhi alaihi*) says: "The first Hadîth has been narrated with a different chain by Imâm Tirmizi on the authority of Hadrat Wâthilah Ibn Asq'a ﷺ. Imâm Tirmizi declares this Hadîth as Hasan (reliable). Also, Hadrat Abdullâh Ibn 'Abbâs's ﷺ Hadîth bears testimony to the authenticity of this Hadîth as well. The text of the second Hadîth is authentic and narrated from a number of Sahâbah. Imâm Tirmizi, Ibne Hibbân, Hâkim, Diyâud-Dîn Muqaddasi etc. consider this Hadîth to be authentic and this Hadîth is of the Ahâdîth of Hadrat Hasan Ibn Ali ﷺ.

Hadrat 'Ayesha binte 'Ajrad ﷺ

The seventh Sahâbi from whom Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) narrated Ahâdîth is Hadrat 'Ayesha binte 'Ajrad ﷺ. The chain of narrators up to Dimashqi is the same as the previous chains. The rest of the chain is as follows:

Abû Muhammad Abdullâh Ibn Kathîr Al-Râzi from Abdur-Rahmân Ibn Abû Hâtim Al-Râzi from 'Abbâs Al-Dawri from Yahyâ Ibn Ma'in who says: "Abû Hanîfah, the man of logic, heard 'Ayesha binte 'Ajrad ﷺ saying that Rasûlullâh ﷺ said: "The greatest army of

Allah ﷻ on the earth is the locusts. I do not eat it myself nor do I declare it forbidden."

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Allâmah Badrud-Dîn 'Ayni (*Rahmatullâhi alaihi*), in his Kitâb "Sharah Ma'âniyul-Âthâr", has most definitely established the hearing of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) from the Sahâbah ﷺ. However, Qâsim Ibnu Qutlubughâ Hanafi refutes this hearing. I have personally witnessed this refutation in the T'alîq of Musnad-e-Khawârizmi. They do establish, however, that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) saw Hadrat Anas and a few other Sahâbah ﷺ. (In other words, his hearing from them is not certain.

Only his witnessing them is certain.)

Nevertheless, I am quite surprised at their inability to establish his hearing from the Sahâbah ﷺ. His hearing was possible, then why isn't his hearing of Ahâdîth valid? Probably, nobody drew his attention towards it at the beginning. Imâm Sh'abi (*Rahmatullâhi alaihi*) drew his attention to this later on. May Allah ﷻ reward him abundantly.

I was in pursuit of attaining some information on the validity of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s hearing of Ahâdîth from the Sahâbah ﷺ but I failed to come across anything. By Allah! I am not biased or bigoted. No just author will be able to refute my statement.

Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s Shuyûkh and students

Abû Muayyid Muwaffiq Ibn Ahmad Khawârizmi narrates from Muhammad Ibn Ali Zaranjari that Imâm Abû Hafṣ Kabîr instructed (one of his students) to compile a list of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s Ustâds. According to his instruction, a list was compiled. The list contained four thousand Ustâds.

Hâfiz Abû Bakr Muhammad Ibn 'Umar Ja'âbi (*Rahmatullâhi alaihi*) compiled a long list of Ustâds names in his kitâb "*Al-Intisâr*". Many names had been left out of this list. I have added to this list whichever names I came across. I will mention a list of names as a supplement to the benefit of this book and also as a form of *tabarruk* (blessing). The author of the original book mentions a list of 318 Ustâds of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) and thereafter he adds: "I will, Insha Allah, mention their biographic

details in the book "*Tashîlus-Sabîl Ilâ M'arifati Al-Thiqât wa Al-Du'afâ Al-Majâhîl*".

As for his students, the author says on page 89 (of the original book) that it is not possible to enumerate his students. Abû Muhammad Hârithi (*Rahmatullâhi alaihi*) says: "The total number of students who narrate from Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) outnumber those who narrate from the other Imâms. For example; Hakîm Ibn 'Utaybah, Ibnu Abî Laylâ, Ibnu Shubrumah, Sufyân Thawri, Sharîk, Hasan Ibn Sâlih, Yahyâ Ibn Sa'id, Rab'iah Ibn Abû Abdur-Rahmân, Mâlik Ibn Anas, Hishâm Ibn 'Urwah, Ibnu Juraij, Awzâ'i, Ayûb Sakhtiyâni, Ibnu 'Awn, Sulaymân Tamimi, Hishâm Dastwâi, Sa'id Ibn Abî 'Arûbah, Mu'ammâr Ibn Râshid, Imâm Shâfi'i, Imâm Ahmad, Ishâq and many other 'Ulamâ and the general Muslim public who had attained such benefit from Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) and his students that they did not attain such benefit from any other Imâm. Just as the author mentions 318 Ustâds, he mentions about 800 renown students as well. These students became Imâms and guiding stars of their times. The names of the Ustâds and students are mentioned below.

CHAPTER FOUR

A few names of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s Shuyûkh and Ustâds

Abû Muayyid Muwaffiq Ibn Ahmad Khawârizmi narrates from Muḥammad Ibn Ali Zaranjari that Imâm Abû Hafṣ Kabîr instructed (one of his students) to compile a list of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s Ustâds. According to his instruction, a list was compiled. The list contained four thousand Ustâds.

Hâfiz Abû Bakr Muḥammad Ibn 'Umar J'aâbi (*Rahmatullâhi alaihi*) compiled a long list of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s Ustâds names in his kitâb "*Al-Intisâr*". However, many of the Ustâd's names and spelling are incorrectly transcribed. I have included, as far as possible, the names of the Shuyûkh left out in the compilation of Muḥammad Ibn 'Umar Ja'âbi. These Shuyûkh have been mentioned by Abû Muḥammad Hârithi, Abû Abdullâh Ibn Khusru, Abul-Muayyid Khawârizmi, Abû Muḥammad Al-'Ayni etc. Since Rasûlullâh ﷺ's name was Muḥammad, as a form of *Tabarruk* (blessing), all the Shuyûkh whose name was Muḥammad will be mentioned prior to the others.

The list of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s Ustâds reads as follows:

- * Muḥammad Ibn Ibrâhîm Ibn Hârith Ibn Khâlid Taymi whose appellation was Abû Abdullâh Madani
- * Muḥammad Ibn Zubair Hanzali Baṣri
- * Abû Al-Naḍr Muḥammad Ibn Sâib Ibn Bishr Kalbi Kufi
- * Abû Bakr Muḥammad Ibn Suqah Kufi
- * Abû Bakr Ibn Abû 'Umrah Muḥammad Ibn Sîrîn Anṣâri Baṣri
- * Muḥammad Ibn Abdur-Raḥmân Ibn S'ad Ibn Zarârah Anṣâri

- * Qâdi Abû Abdur-Raḥmân Muḥammad Ibn Abdur-Raḥmân Ibn Abû Laylâ Anṣâri Kufi
- * Abû 'Awn Muḥammad Ibn 'Ubaidullah Ibn Sa'id Al-A'warThaqafi Kufi
- * Abû Abdur-Raḥmân Muḥammad Ibn 'Ubaidullah Ibn Abû Sulaymân 'Azrami
- * Abû J'afar Bâqir Muḥammad Ibn Ali Ibn Husain Ibn Ali Ibn Abû Tâlib
- * 'Amr Ibn Shu'aib
- * Muḥammad Ibn 'Amr Ibn Hârith ibnul Muṣṭalaq
- * Muḥammad Ibn Qays Hamdâni Murhabi Kufi
- * Muḥammad Ibn Mâlik Ibn Zayd Hamdâni Kufi
- * Muḥammad Ibn Muslim Ibn Tadrus
- * Abû Bakr Muḥammad Ibn Muslim Ibn 'Ubaidullah Ibn Abdullâh Ibn Shihâb Ibn Abdullâh Ibn Hârith ibnu Zuhrah Ibn Kîlâb Qurashi Zuhiri
- * Abû Bakr Muḥammad Ibn Munkadir Ibn Abdullâh Ibn Hudair Taymi Madani
- * Muḥammad Ibn Wahab Ibn Mâlik
- * Muḥammad Ibn Yazîd Hanafi Kufi Al-'Attâr
- * Âdam Ibn Ali Bakri 'Ajali Shaybâni
- * Abû Ismâ'il Ibbân Ibn Abû 'Ayyâsh Firoze Baṣri Al-'Abdi
- * Abû Ismâ'il Ibrâhîm Ibn Abdur-Raḥmân Saksaki Kufi
- * Ibnul Ajd'a Ibrâhîm Ibn Muḥammad Ibn Muntashir Hamdâni
- * Ibrâhîm Ibn Muhâjir Ibn Jâbir Bajali Kufi
- * Ibrâhîm Ibn Maysarah Tâifi - originally from Tâif but later settled in Makkah Mukarramah
- * Abû 'Imrân Ibrâhîm Ibn Yazîd Ibn Qays Ibn Aswad Nakh'i Kufi
- * Ajlah Ibn Abdullâh Ibn Hajiyyah - he is also referred to as Mu'âwiyah Abû Hajiyyah Kindi. According to some scholars, his actual name is Yahyâ and his title is Ajlah.
- * Ishâq Ibn Thâbit
- * Ishâq Ibn Sulaymân Ghanawi or 'Abdi Abû Yahyâ Râzi Kufi

- * Ismâ'il Ibn Umayyah Ibn 'Amr Ibn Sa'id Ibn 'Âs Ibn Sa'id Ibn Sa'id Ibn Âs Umawi
- * Abû Abdullâh Ismâ'il Ibn Abû Khâlid S'ad Rahmasi Bajali
- * Ismâ'il Ibn Rabî'ah Ibn 'Amr Ibn Sa'id Ibn Âs
- * Ismâ'il Ibn Abdur-Rahmân Ibn 'Attâb
- * Ismâ'il Ibn Abdul Malik Ibn Abû Safir
- * Ismâ'il Ibn 'Ayyâsh 'Anasi Himsi
- * Abû Ishâq Ismâ'il Ibn Muslim Basri
- * Iyâd bi Laqîl Al-Sadûsi
- * Ayyûb Ibn Abû Tamîsah
- * Ayyub Ibn 'Â'iz Ibnu Mudlij Tâi Bahtari Kufi
- * Abû Bakr Ayyub Ibn Abû Tamîsah Kaysân Sakhtayâni Basri
- * Abû Yahyâ Qâdi Ayyub Ibn 'Utbah Yamâmi
- * Abû Abdullâh Bakr Ibn Abdullâh Ibn 'Amr Ibn Hilâl Muzani Basri
- * Bakr Ibn 'Atâ Laythi Kufi
- * Bilâl Ibn Abû Bilâl
- * Abû Abdul Malik Bahz Ibn Hakîm Ibn Mu'âwiyah Ibn Haydah Qushayri Basri
- * Bahlûl Ibn 'Amr Sayrafi known as Majnûn
- * Abû Bakr Bayân Ibn Bishr Kufi Ahmasi Al-Mu'allim
- * Tamâm Ibn J'afar Ibn Abû Tâlib
- * Abû Muḥammad Thâbit Ibn Aslam Binâni Basri
- * Abû Abdullâh Jâbir Ibn Yazîd Ibn Hârith Ju'afi Karkhi
- * Jâm'i Ibn Abû Râshid Kâhili Sayrafi Kufi
- * Abû Sakhrâh Jâm'i Ibn Shaddâd Muhâribi Ju'afi Kufi
- * Jabalah Ibn Sahîm Kufi
- * Abul 'Atûf Jarrâh Ibn Minhâl Jazari
- * J'afar Ibn Muḥammad Ibn Ali Ibn Husain Ibn Ali Ibn Abû Tâlib Hâshimi known as Al-Sâdiq
- * Jawâb Ibn 'Ubaidullah Taymi
- * Abul-Qâsim Juwaybir Ibn Sa'id Azdi Balkhi who took up residence in Kufa

- * Abû Zuhair Hârith Ibn Abdullâh Al-D'awar Hamdâni Huti Kufi
- * Abû Hind Hârith Ibn 'Abdur-Rahmân Hamdâni
- * Abû Yahyâ Habîb Ibn Abû Thâbit Qays
- * Habîb Ibn Abû 'Amr Ash'ari
- * Abû Abdullâh Habîb Ibn Abû Ghamarah Al-Fassâb Hamâni Kufi
- * Ibnu Abû Thâbit Habîb Ibn Qays
- * Abû Artât Hajâj Ibn Artât Ibn Thawr Ibn Hubairah Nakha'i Kufi
- * Abû Muḥammad Hasan Ibn Hurr Ibn Hakam Ju'afi Kufi who later settled in Damascus
- * Hasan Ibn Hasan Ibn Hasn Ibn Ali Ibn Abû Tâlib
- * Abû Muḥammad Hasan Ibn Zaid Ibn Hasan Ibn Ali Ibn Abû Tâlib
- * Hasan Ibn S'ad Ibn Mu'id Kufi the slave of Hadrat Ali ؑ
- * Hasan Ibn Sa'id
- * Hasan Ibn Sabâh Kufi
- * Hasan Ibn Abdullâh Ibn Mâlik Ibn Huwayrith Laythi
- * Hasan Ibn Abdur-Rahmân Sulami
- * Abû 'Urwah Hasan Ibn Ubaidullah Ibn 'Urwah Nakha'i Kufi
- * Hasan Ibn Muḥammad Ibn Ali Ibn Abû Tâlib Hâshimi Madani
- * Abul-Qâsim Husain Ibn Hârith Ibn Jadali Kufi
- * Abul-Huzail Husain Ibn Abdur-Rahmân Sulami Kufi
- * Ibnu Al-Nuhâs Hakam Ibn Utaibah Kindi Kufi
- * Hakîm Ibn Jubair Asadi Kufi
- * Hakîm Ibn Suhaib Sayrafi
- * Abû Ismâ'il Hammâd Ibn Abû Sulaymân Muslim Ash'ari Kufi
- * Abû Safwân Al-Qâri Humaid Ibn Qays Makki 'Araj Al-Tawîl
- * Hût Ibn Abdullâh Ibn Nâf'i 'Abadi
- * Khâlid Ibn 'Abdul-'A'alâ Kufi
- * Abû 'Âsim Khâlid Ibn 'Ubaid' Ashki Basri who settled down in Marw
- * Abû Hayyah Khâlid Ibn 'Alqamah Widâ'i
- * Khathîm Ibn 'Irâk Ibn Mâlik Ghifâri Madani
- * Abû 'Awf Khathîf Ibn Abdur-Rahmân Jazri
- * Dawûd Ibn Abdur-Rahmân Ibn Adân

- * Dawûd Ibn Abdur-Rahmân
- * Abû Sulaymân Dawûd Ibn Naşîr Tâi Kufi
- * Abû 'Umar Zar Ibn Abdullâh Ibn Zarârah Murhabî Kufi
- * Rabâh Ibn Zaid Qurashi San'ânî
- * Rabâh Al-Kufi
- * Rab'î Ibn Basrah Ibn M'abad Juhani
- * Rabî'ah Ibn Abû Abdur-Rahmân Farûkh Taymî Madani more popularly known as Rabî'atur-Rây
- * Abû Abdur-Rahmân Zubaid Ibn Hârith Ibn Abdul-Karîm Ibn 'Amr Ibn K'ab Al-Yâmi Kufi
- * Abû Abdullâh Zubair Ibn 'Adi Hamdânî Al-Yâmi Kufi the Qâdi of Ray
- * Zakariyyâ Ibn Hârith Kufi
- * Abû Yahyâ Zakariyyâ Yahyâ Ibn Abû Zâidah Kufi
- * Ziyâd Ibn Abû Ziyâd Maysarah
- * Abû Mâlik Ziyâd Ibn 'Ilâqah Kufi
- * Abû M'ashar Ziyâd Ibn Kulaib Hanzali Kufi
- * Ziyâd Ibn Abû Ziyâd Maysarah, the freed slave of Hadrat Abdullâh Ibn 'Ayyâsh known as Ibnu Abî Rabî'ah Qurashi Madani Makhzûmî
- * Abû Abdullâh or Abû Usâmah Zaid Ibn Aslam 'Adawi Madani, the freed slave of Hadrat 'Umar Ibn Khattâb
- * Abû Usâmah Zaid Ibn Abul-Yusr Jazari
- * Zaid Ibn Hârith
- * Abû Husain Zaid Ibn Ali Ibn Husain Ibn Ali Ibn Abû Tâlib Madani
- * Zaid Ibn Abû walîd
- * Abû Sulaymân Zaid Ibn Wahab Juhani Kufi
- * Sâlim Ibn Abdullâh Ibn 'Umar Ibn Khattâb Qurashi 'Adadi
- * Sâlim Ibn 'Ajalân Aftas Umawi
- * Abû Sa'id Sa'id Ibn Abû Sa'id Kaysân Maqbari Madani
- * Sa'id Ibn Abû 'Arûyah
- * Abû Sa'id Baqqâl Sa'id Ibn Marzubân 'Îsâ

- * Sa'id Ibn Masrûq Thawri, the father of Hadrat Sufyân Thawri
- * Abû Naşr Sa'id Ibn Abû 'Awrubah Mahrân Yashkari Basri
- * Abû Abdullâh Sufyân Ibn S'ad Ibn Masrûq Thawri Kufi
- * Abû Hâzim Salmân - the freed slave of 'Izzah Shuja'iyyah - Ashja'î Kufi
- * Abû Yahyâ Salmah Ibn Kuhail Ibn Husain Hazrami Kufi
- * Ibnu Shurait Salmah Ibn Nubait Al-Shaja'î Kufi Abû Firâs
- * Sulaymân Ibn Khâqân
- * Abû Ishâq Sulaymân Ibn Abû Sulaymân Shaybânî Kufi
- * Abû Abdullâh Sulaymân Ibn Abû Mughairah 'Abasi Kufi
- * Abû Muḥammad A'mash Sulaymân Ibn Mahrân Asadi Kâhili
- * Sulaymân Ibn Yasâr Hilâlî Madani, freed slave of Hadrat Maymûnah or Umme Salmah
- * Sulaim, freed slave of Sh'abi
- * Abû Mughayrah Sammâk Ibn Harb Ibn Aws Ibn Khâlid Huzali Bakri Kufi
- * Abû 'Ammâr Shaddâd Ibn Abdullâh Qurashi Dimashqi
- * Abû Rawbah Shaddâd Ibn 'Abdur-Rahmân Qushairi Basri
- * Abû S'ad Shurahbîl Ibn S'ad Madani Khitmi, a freed slave of the Anşâr
- * Shurahbîl Ibn Muslim Ibn Khâlid Khawlânî Shâmi
- * Sh'ubah Ibn Hajjâj Ibn Wird 'Ataki who was awarded the title of Amîrul-Mu'minîn fil Hadîth. It is worth mentioning that Sh'ubah Ibn Hajjâj was the first Muḥaddith to make research on the narrators connected to the people of Iraq thereby preserving the Ahâdîth of Rasûlullâh
- * Abû Mu'âwiyah Darîrah Shaybân Ibn 'Abdur-Rahmân Nahwi Tamîmi Basri who settled down in Kufa. He is referred to as Nahwi in attribution to "Nahw", a branch of the Azd tribe.
- * Shaybah Ibn Musâwir or Musawwar Makki who settled down in Basrah
- * Sâlih Ibn Hay or Sâlih Ibn Sâlih
- * Sâlih Ibn Sâlih Ibn Hay or Sâlih Ibn Sâlih Ibn Muslim Hamdânî

Kufi. He is also known as Sâlih Ibn Hay or Sâlih Ibn Hayyân.

* Sâlih Ibn Abû Akhdar Alyâbi, the slave of Hishâm Ibn Abdul Malik. He (Sâlih) settled down in Basrah.

* Abû Hâshim Sakt Ibn Bahrâm Taymi Hilâli. He is also referred to as Abû Hishâm Kufi.

* Abû 'Abdur-Rahmân Tâûs Ibn Kaysân Alyâmi Humairi

* Tarîf Ibn Sufyân

* Abû Sufyân Tarîf Ibn Shihâb or Tarîf Ibn S'ad S'adi Rashal

* Tarîf Ibn Abdullâh

* Talhah Ibn Musrif Ibn 'Amr Ibn K'ab Alyâmi Kufi

* Abû Sufyân Iskâf Talhah Ibn Nâf'î Wâsitie who settled down in Makkah Mukarramah

* Talq Ibn Habîb 'Anazi Basri

* Abû Bakr 'Âsim Ibn Bahdalah known as Ibnu Abî Nujûd Al-Muqri Asadi Kufi

* Abû Abdur-Rahmân 'Âsim Ibn Sulaymân Al-Ahwal Basri

* 'Âsim Ibn Kulaib Ibn Shihâb Al-Majnûn Jarmi Kufi

* Ibnu Bahdalah 'Âsim Ibn Abû Nujûd

* 'Âsim Ibn Sulaymân Ahwal

* 'Âmir Ibn Samt Tamîmi Kufi Abû Kinânah

* Abû 'Amr 'Âmir Ibn Shurahbîl Sh'abi. (More commonly known as Imâm Sh'abi.) This is the same person who, due to his exceptional spiritual insight, perceived an 'Ilmi competence in Imâm Sâhib and advised him to take up studying religious knowledge.

* Abû Bardah 'Âmir Ibn Abdullâh Ibn Qays Ibn Abû Mûsâ Ash'ari known as Ibnu Rafâ'ah Ibn Râf'î Ibn Khadîj Ansâri Zuraqi Abû Rafâ'ah Madani

* Abdul 'A'alâ Taymi Kufi

* Abdullâh Ibn Abû Habîbah Madani, slave of Hadrat Zubair Ibn 'Awwâm

* 'Abâdalah Ibn Hasan Ibn Hadrat Hasan Ibn Hadrat Ali Hâshimi Madani

* 'Abdullâh Ibn Humaid Ibn 'Ubaid Ansâri Ash-hali Kufi

* 'Abdullâh Ibn Khalîfah 'Anbari Basri

* 'Abdullâh Ibn Khalîfah Hamdâni Kufi

* 'Abdullâh Ibn Dâûd

* Abû 'Abdur-Rahmân 'Abdullâh Ibn Dînâr 'Adadi Madani, slave of Hadrat Ibnu 'Umar

* Abû Khâlîd 'Abdullâh Ibn Rabâh Ansâri Madîni who settled down in Kufa

* 'Ubaidullah Ibn Ziyâd

* Abû 'Ibâd 'Abdullâh Ibn Sa'id Maqbari Laythi Madani

* 'Abdullâh Ibn 'Abdur-Rahmân Ibn Abû Husain Ibn Hârith Ibn 'Âmir Ibn Nawfal Makki Nawfali

* Abû Qays 'Abdullâh Ibn 'Abdur-Rahmân Ibn Marwân Awdi

* Abû 'Uthmân 'Abdullâh Ibn 'Uthmân Ibn Khaytham Qâri Makki

* 'Abdullâh Ibn 'Ali Ibn Hadrat Husain Ibn Hadrat 'Ali

* 'Abdullâh Ibn 'Umar 'Umarî

* 'Abdullâh Ibn Mubâarak Marwazi, slave of Ibnu Hanzalah - Allâmah J'âbi and Allâmah 'Ayni have counted him from amongst the Ustâds of Imâm Abû Hanîfah (*Rahmatullâhi alaih*).

* 'Abdullâh Ibn Abû Majâlîd, slave of Hadrat 'Abdullâh Ibn Abî Afwâ

* 'Abdullâh Ibn Nâf'î Madani, slave of Hadrat 'Abdullâh Ibn 'Umar

* 'Abdullâh Ibn Abû Najîh Yasâr Makki

* 'Abdur-Rahmân Ibn Hazm Kufi

* 'Abdur-Rahmân Ibn Abû Husain Makki

* 'Abdur-Rahmân Ibn Abû Al-Zanâd

* 'Abdur-Rahmân Ibn 'Abdullâh Ibn 'Utbah Ibn Mas'ûd Mas'ûdi Kufi

* Abû 'Amr 'Abdur-Rahmân bin 'Amr Ibn Abû 'Amr Awzâ'î

* 'Abdur-Rahmân Ibn Qâsim Ibn 'Abdullâh Ibn Mas'ûd Huzali Mas'ûdi

- * Abû Dâwûd 'Abdur-Rahmân Hurmuz Al-A'araj Madani, slave of Rabî'ah
- * Abû 'Abdullâh 'Abdul 'Azîz Ibn Rufa'i Asadi Makki who settled down in Kufa
- * 'Abdul 'Azîz Ibn Abû Rawwâd
- * 'Abdul Karîm Ibn Abû Umayyah Başri
- * Abû Rahiyyah Al-Mu'allim 'Abdul Karîm Ibn Abû Makhâriq Başri who settled down in Makkah
- * 'Abdul Karîm Ibn M'aqal
- * 'Abdul Malik Ibn Abû Bakr Ibn Hafş Ibn 'Umar Ibn Sa'id
- * 'Abdul Malik Ibn Iyâs Al-'Awar Shaybâni Kufi
- * 'Abdul Malik bn 'Umair Ibn Suwaid Lakhami Kufi Farasi
- * Abû Zaid 'Âmiri 'Abdul Malik Ibn Maysarah Hilâli Kufi Zarrâd
- * 'Abdul Malik
- * Abû Huşain 'Ubaidullah Ibn Abû Ziyâad Al-Qaddâh Makki
- * Abul Qâsim 'Ubaidullah Ibn 'Umar 'Umari Bazzâz Kufi who settled down in Damascus.
- * Abû 'Abdul Karîm 'Ubaidah Ibn M'utab Dabi
- * Abû 'Umais 'Utbah Ibn 'Abdullâh Ibn 'Utbah Ibn Hadrat 'Abdullâh Ibn Mas'ûd Huzali Mas'ûdi Kufi
- * Abû Huşain 'Uthmân Ibn Râshid Asadi Kufi
- * 'Ismân Ibn 'Abdullâh Ibn Mawhab Qurashi Taymi Al-'Araj
- * 'Ajalân Başri - he is most probably 'Ajalân Ibn 'Abdullâh 'Adadi.
- * 'Adi Ibn Thâbit Anşâri Kufi
- * 'Irâk Ibn Mâlik Ghifâri Kinâni Madani
- * Abû Muḥammad 'Atâ Ibn Abû Rabâh Qurashi Makki
- * Abû Muḥammad or Abû Sâib Thaqafi
- * 'Atâ Ibn 'Abdullâh Ibn Mawhab
- * Abû Muḥammad 'Atâ Ibn 'Abdullâh Ibn 'Ajalân Hanafi Başri Al-Qattân
- * Abû Muḥammad 'Atâ Ibn Yasâr Huzali Madani, the slave of Hadrat Maymûnah
- * 'Atâ

- * Abû rawq 'Atiyyah Ibn Hârith Hamdâni Kufi .
- * Abul Hasan 'Atiyyah Ibn S'ad Ibn Junâdah 'awfi Jadali Kufi
- * 'Ikramah Ibn 'Abdullâh, slave of Hadrat 'Abdullahbin 'Abbâs
- * 'Alqamah Ibn Zuhair
- * Abû Hârith 'Alqamah Ibn Marthad Hadrami Kufi
- * Abû 'Ali or Abû Y'alâ 'Ali Ibn Hasan Arâd
- * Abul-Hasan Al-Wid'âi or Abul-Wâz'î 'Ali bi Aqmar Ibn 'Amr Hamdâni Kufi
- * 'Ali Nadîmah Jazari
- * Abû 'Ali or Abu-Hasan 'Ali Zarrâd Al-Saqîl
- * 'Ali Ibn 'Âmir
- * 'Ali Ibn 'Abdullâh Ibn 'Utbah Ibn Mas'ûd Huzali
- * Abû 'Ammârah 'Ammâr Ibn 'Abdullâh Ibn Bashâr Juhani Kufi
- * Abû Hâni 'Umar Ibn Bashîr
- * Abû Zar 'Umar Ibn Zar Ibn 'Abdullâh Ibn Zarârah Hamdâni Murhabi Kufi
- * Abû 'Umrah 'Umar Ibn Shurâhîl
- * Abû Muḥammad Al-Ashram 'Umar Ibn Dinâr Makki
- * 'Umar Ibn Shu'aib Ibn Muḥammad Ibn Hadrat 'Abdullâh Ibn Abul-'Âs
- * Abû Ishâq 'Amr Ibn 'Abdullâh Subay'î Kufi Hamdâni
- * * Abû 'Abdullâh 'Amr Ibn Murrah Ibn 'Abdullâh Ibn Târiq Jamali Murâdi Kufi
- * 'Imrân Ibn 'Umair Mas'ûdi Kufi
- * Abû Yahyâ 'Umair Ibn Sa'id Sahbâni
- * 'Awn Ibn Abû Juhaifah Wahab Al-Sawâi Kufi
- * Abû 'Abdullâh 'Awn Ibn 'Abdullâh Ibn 'Abdullâh Ibn 'Utbah Ibn Mas'ûd Huzali Kufi
- * Abû Zuhairah 'Alâ Ibn Zuhair Ibn 'Abdullâh Azdi Kufi
- * 'Îsâ Ibn 'Uthmân Ibn 'Abdur-Rahmân
- * 'Îsâ Ibn 'Ali Saqali
- * 'Îsâ Ibn Mâhân
- * Ghâlib Ibn Huzail Awdi Kufi

- * Abû Dâwûd 'Abdur-Rahmân Hurmuz Al-A'araj Madani, slave of Rabi'ah
- * Abû 'Abdullâh 'Abdul 'Azîz Ibn Rufa'i Asadi Makki who settled down in Kufa
- * 'Abdul 'Azîz Ibn Abû Rawwâd
- * 'Abdul Karîm Ibn Abû Umayyah Basri
- * Abû Rahiyyah Al-Mu'allim 'Abdul Karîm Ibn Abû Makhâriq Basri who settled down in Makkah
- * 'Abdul Karîm Ibn M'aqal
- * 'Abdul Malik Ibn Abû Bakr Ibn Hafṣ Ibn 'Umar Ibn Sa'id
- * 'Abdul Malik Ibn Iyâs Al-'Awar Shaybâni Kufi
- * 'Abdul Malik bn 'Umair Ibn Suwaid Lakhami Kufi Farasi
- * Abû Zaid 'Âmiri 'Abdul Malik Ibn Maysarah Hilâli Kufi Zarrâd
- * 'Abdul Malik
- * Abû Huṣain 'Ubaidullah Ibn Abû Ziyâad Al-Qaddâh Makki
- * Abul Qâsim 'Ubaidullah Ibn 'Umar 'Umari Bazzâz Kufi who settled down in Damascus.
- * Abû 'Abdul Karîm 'Ubaidah Ibn M'utab Dabi
- * Abû 'Umais 'Utbah Ibn 'Abdullâh Ibn 'Utbah Ibn Hadrat 'Abdullâh Ibn Mas'ûd Huzali Mas'ûdi Kufi
- * Abû Huṣain 'Uthmân Ibn Râshid Asadi Kufi
- * 'Ismân Ibn 'Abdullâh Ibn Mawhab Qurashi Taymi Al-'Araj
- * 'Ajalân Basri - he is most probably 'Ajalân Ibn 'Abdullâh 'Adadi.
- * 'Adi Ibn Thâbit Anṣâri Kufi
- * 'Irâk Ibn Mâlik Ghifâri Kinâni Madani
- * Abû Muḥammad 'Atâ Ibn Abû Rabâh Qurashi Makki
- * Abû Muḥammad or Abû Sâib Thaqafi
- * 'Atâ Ibn 'Abdullâh Ibn Mawhab
- * Abû Muḥammad 'Atâ Ibn 'Abdullâh Ibn 'Ajalân Hanafi Basri Al-Qattân
- * Abû Muḥammad 'Atâ Ibn Yasâr Huzali Madani, the slave of Hadrat Maymûnah
- * 'Atâ

- * Abû rawq 'Atiyyah Ibn Hârith Hamdâni Kufi
- * Abul Hasan 'Atiyyah Ibn S'ad Ibn Junâdah 'awfi Jadali Kufi
- * 'Ikramah Ibn 'Abdullâh, slave of Hadrat 'Abdullahbin 'Abbâs
- * 'Alqamah Ibn Zuhair
- * Abû Hârith 'Alqamah Ibn Marthad Hadrami Kufi
- * Abû 'Ali or Abû Y'alâ 'Ali Ibn Hasan Arâd
- * Abul-Hasan Al-Wid'âi or Abul-Wâz'i 'Ali bi Aqmar Ibn 'Amr Hamdâni Kufi
- * 'Ali Nadîmah Jazari
- * Abû 'Ali or Abu-Hasan 'Ali Zarrâd Al-Saqîl
- * 'Ali Ibn 'Âmir
- * 'Ali Ibn 'Abdullâh Ibn 'Utbah Ibn Mas'ûd Huzali
- * Abû 'Ammârah 'Ammâr Ibn 'Abdullâh Ibn Bashâr Juhani Kufi
- * Abû Hâni 'Umar Ibn Bashîr
- * Abû Zar 'Umar Ibn Zar Ibn 'Abdullâh Ibn Zarârah Hamdâni Murhabi Kufi
- * Abû 'Umrah 'Umar Ibn Shurâhîl
- * Abû Muḥammad Al-Ashram 'Umar Ibn Dinâr Makki
- * 'Umar Ibn Shu'aib Ibn Muḥammad Ibn Hadrat 'Abdullâh Ibn Abul-'Âs
- * Abû Ishâq 'Amr Ibn 'Abdullâh Subay'i Kufi Hamdâni
- * * Abû 'Abdullâh 'Amr Ibn Murrah Ibn 'Abdullâh Ibn Târiq Jamali Murâdi Kufi
- * 'Imrân Ibn 'Umair Mas'ûdi Kufi
- * Abû Yahyâ 'Umair Ibn Sa'id Ṣahbâni
- * 'Awn Ibn Abû Juhaifah Wahab Al-Sawâi Kufi
- * Abû 'Abdullâh 'Awn Ibn 'Abdullâh Ibn 'Abdullâh Ibn 'Utbah Ibn Mas'ûd Huzali Kufi
- * Abû Zuhairah 'Alâ Ibn Zuhair Ibn 'Abdullâh Azdi Kufi
- * 'Îsâ Ibn 'Uthmân Ibn 'Abdur-Rahmân
- * 'Îsâ Ibn 'Ali Saqali
- * 'Îsâ Ibn Mâhân
- * Ghâlib Ibn Huzail Awdi Kufi

- * Abû 'Abdullâh Ghilân Qâdi of Kufa, he is most probably Ghilân Ibn Jâm'i Mahâribi
- * Abul-Hasan Furât Ibn Abû 'Abdur-Rahmân Fazâz Kufi
- * Furât Ibn Abû Farrâ Baṣri
- * Abû Yahyâ Firâs Ibn Yahyâ Hamdâni Khârifi Kufi Al-Maktab
- * Qabûs Ibn Abû Zibyan Janbi Kufi
- * Abû 'Abdur-Rahmân Qâsim Ibn 'Abdur-Rahmân Ibn Hadrat 'Abdullâh Ibn Mas'ûd Mas'ûdi Kufi
- * Abû Nuhaik Qâsim Ibn Muḥammad Asadi
- * Abû Sahl Qâsim Ibn Muḥammad
- * Abul-Khaṭâb Qatâdah Ibn Di'âmah Ibn 'Ubâdah Sadûsi Baṣri Quz'ah Ibn Yahyâ Baṣri
- * Abû 'Amr Qays Ibn Muslim Jadali Kufi
- * Kudâm Ibn 'Abdur-Rahmân
- * Abû Hârith Layth Ibn S'ad Ibn 'Abdur-Rahmân Fahmi Miṣri
- * Abû Bakr Layth Ibn Abû Sulaymân Kufi
- * Layth Ibn Abû Sulaim Ibn Zunaim
- * Imâm Mâlik Ibn Anas - Imâmu Dâril-Hijrah
- * Abû Fuḍâlah Mubâarak Ibn Fuḍâlah Baṣri
- * Abû ~amr Mujâlid Ibn Sa'id Ibn 'Umar Hamdâni Kufi
- * Muḥârib Ibn Dithâr Sadûsi Kufi
- * Mukhawwil Ibn Râshid Nahdi Hannât
- * Muzâhim Ibn Zufar Ibn Hârith Dabbi
- * Abû Salmah Mus'ir Ibn Kudâm Ibn Zuhair Hilâli Kufi
- * Abul-Qâsim Muqassim Ibn Bajrahslave of 'Abdullâh Ibn Hârith
- * Muqassim Dabiyy, father of Mughyrah Ibn Sh'ubah
- * Abû Farwah Nahdi Muslim Ibn Sâlim Asghar Kufi Juhani
- * Abû 'Abdullâh Baṭîn Muslim Ibn 'Imrân Kufi
- * Abû 'Abdullâh Muslim Ibn Kiysân Dabiyy Mulâi Barrâd Al-'Awar Kufi
- * Abû Azhar Mu'âwiyah Ibn Ishâq Ibn Talḥah Ibn 'Ubaidullah Taymi

- * M'an Ibn 'Abdur-Rahmân Ibn 'Abdullâh Ibn Mas'ûd Huzali Mas'ûdi Kufi
- * Abû 'Abdullâh Makhûl Shâmi
- * Munzir Ibn 'Abdullâh Ibn Munzir Ibn Zubair Ibn 'Awwâm
- * Manṣûr Ibn Dînâr Sahmi
- * Abû Mughirah Manṣûr Ibn Zâzân Wâsiṭi Thaqafi
- * Abû 'Attâb Manṣûb Ibn M'utamir Ibn 'Abdullâh Sulami Kufi
- * Abû 'Atûf Minhâl Ibn Jarrâh - his actual name is Jarrâh Ibn Minhâl
- * Abû Qudâmah Minhâl Ibn Khalifah 'Ajali Kufi
- * Minhâl Ibn 'Amr Asadi Kufi
- * Abû Jahannam Mûsâ Ibn Sâlim, a freed slave of Âle-'Abbâs
- * Abû 'Îsâ Mûsâ Ibn Talḥah Ibn 'Ubaidullah Taymi Madani who settled down in Kufa
- * Abul-Hasan Kufi Mû_â Ibn Abû 'Âyesha Hamdânah
- * Mûsâ Ibn 'Alqamah
- * Abû Al-Sabâh Mûsâ Ibn Abû Kathîr Anṣâri, he is also referred to as Mûsâ Al-Kabîr (senior)
- * Abû 'Îsâ Talḥan Mûsâ Ibn Muslim Kufi, more popularly known as Mûsâ Al-Saghîr (junior).
- * Abû Baḥr Maymûn Ibn Siyâh Baṣri
- * Abû 'Abdullâh Hâik Nâsiḥ Ibn 'Abdullâh Tamîmi Muḥallami, companion of Sammâk Ibn Harb
- * Nâsiḥ Ibn 'Ajalân
- * Nâf'î Ibn 'Abdullâh, slave of Hadrat 'Abdullâh Ibn 'Umar
- * Abû Sa'id Nâfiz Makki, slave of Hadrat 'Abdullâh Ibn 'Abbâs
- * Abû Haysham Nâf'î Ibn dirham 'Abdi Kufi
- * Naṣîr Ibn Tarîf Baṣri
- * Hâshim Ibn Hâshim Ibn 'Utbah Ibn Abû Waqâs Zuhri Madani
- * Hâshim Ibn 'Âiz Ibn Nuṣaib asadi
- * Hishâm Ibn 'Awrah Ibn Zubair Ibn 'Awwâm Asadi
- * Hishâm Ibn 'Amr Fazâri
- * Haysham Ibn Ḥabîb Kufi Sayrafi

- * Abû Ghassân Haysham Ibn Ḥasan
- * Wâsil Ibn Ḥayyân Al-Aḥḍab Asadi Kufi
- * Wâsil Ibn Sulaymân Taymi Kufi
- * Wâqid Ibn Y'aqûb Kufi
- * Abû Y'afûrah Waqdân Al-Kabîr 'Abdi Kufi
- * Walîd Ibn Sar'î, slave of 'Amr Ibn Ḥurayyith
- * Walîd Ibn 'Abdullâh Ibn Jam'î Zuhri Makki who settled down in Kufa
- * Wilâd Ibn Hadrâd Ibn 'Ali Madani
- * Abû Khalaf Yâsîn Ibn Mu'âz Al-Zayyât Kufi
- * Yahyâ Ibn Ḥârith
- * Abû Janâb Yahyâ Ibn Abû Ḥayyah Kalbi
- * Abû Sa'id Yahyâ Ibn Sa'id Ibn Qays Ibn 'Amr Anṣârî Madani
- * Yahyâ Ibn 'Âmir Bajali Kufi
- * Abû Ḥârith Yahyâ Ibn 'Abdullâh Ibn Ḥârith Kufi
- * Yahyâ Ibn 'Abdullâh Ibn Ḥajîyyah Ajlah Kindi Kufi
- * Yahyâ Ibn 'Ubaidullah Ibn 'Abdullâh Ibn Mawhab Taymi Madani who settled down in Kufa
- * Yahyâ Ibn 'Ubaidullah - in all probability, he is the same Yahyâ Ibn 'Ubaidullah mentioned above.
- * Yahyâ Ibn 'Abdul Ḥamîd Ibn Majîd
- * Yahyâ Ibn 'Abdullâh Ibn M'uâwiyah Ḥajîyyah Kindi Ajlah
- * Yahyâ Ibn 'Amr Ibn Muslim Hamdâni Kufi
- * Yahyâ Ibn Y'amar
- * Yahyâ Ibn Muhâjir
- * Abû Raûbah Shaddâd Yahyâ Ibn 'Abdur-Raḥmân
- * Abû Azhar Yazîd Ibn Abû Yazîd Dub'aie Baṣri more famously known as Al-Rishk
- * Yazîd Ibn Khâlîd
- * Yazîd Ibn Rabî'ah
- * Abû 'Abdullâh Yazîd Ibn Abû Ziyâd Kufi, slave of Banu Hâshim
- * Abû 'Uthmân Yazîd Suhaiḥ Kufi known as Al-Fasîr
- * Abû Khâlîd Yazîd Ibn 'Abdur-Raḥmân Ibn Abû Salmah Dâlâni

Asadi

- * Abû Dâwûd Yazîd Ibn 'Abdur-Raḥmân Ibn Aswad Awdi
- * Yunus Ibn Zahrân
- * Abû Bakr Yunus Ibn 'Abdullâh Ibn Abû Farwah 'Adadi Madani

The author adds: "I have written detailed biographies of all the aforementioned Ustâds and also other Shuyûkh and students of Imâm Sâhib in my other Kitâb entitled "*At-Tashîlu Al-Sabil Ilâ M'arifati Al-Thiqât Wa Al-D'uafâ wa Al-Majâhîl*". May Allah enable me to complete the book as quick as possible.

CHAPTER FIVE

Imâm Sâhib's students

The number of students who attained 'Ilm from Imâm Sâhib runs into many thousands of students. They enjoyed a relationship with many of the Islamic cities of the world; such as Makkah Mukarramah, Madinah Munawwarah, Damascus, Baṣrah, Wâsiṭ, Mûsil (Mosul in N. Iraq), Jazîrah (N. West Mesopotamia), Ramalah, Egypt, Yemen, Yamâmah, Bahrain, Baghdad, Ahwâz, Kirmân, Isfahân, Hulwân, Istarabâd, Hamdân, Nahâwand, Rayy, Dâmghân, Tabristân, Jurjân, Naysâpûr, Sarkhas, Nasâ, Bukhârâ, Samarqand, Marw, Tirmiz, Transoxiana, Hirât, Qûhistân, Khawârizm, Sijistân, Madâin, Hims, and Maṣîṣah etc.

It is not possible to enumerate all those who attained Fiqh under Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). Hâfiz Abû Muḥammad Hârithi writes: "The number of students who attained 'Ilm from Imâm Sâhib alone outnumbers all those who attained 'Ilm from Hakam Ibn 'Utaybah, Ibnu Abî Laylâ, Ibnu Shubrunṭah, Sufyân Thawri, Shuraik, Hasan Ibn Sâlih, Yahyâ Ibn Sa'id, Rab'iah Ibn Abû 'Abdur-Rahmân, Imâm Mâlik, Hishâm Ibn 'Urwah, Ibnu Juraij, Imâm Awzâ'i, Ayyûb Sakhtiyâni, Ibnu 'Awn, Sulaymân Taymi, Hishâm Dastwâi, Sa'id Ibn Abû 'Arûbah and Mu'ammâr Ibn Râshid etc. put together. Also, the benefit the Ummah has attained from Imâm Sâhib, they did not attain the same benefit from the rest of the three Aïmma-e-Mujtahidîn viz. Imâms Mâlik, Shâfi'i and Ahmad ibne Hambal (*Rahmatullâhi alaihim*).

Hereunder, the names of some of Imâm Sâhib's famous students are listed as mentioned by Hâfiz Abû Muḥammad Hârithi, Qâḍi Abul-Qâsim Ibn Abû Al-'Awwâm, Khatîb Baghdâdi,

Abul-Muayyid Khawârizmi, Muḥammad Ibn Muḥammad Kurduri, Abul-Hajjâj Muzayyi, 'Allâmah 'Ayni and Shaikh Qâsim Hanafi. As a form of Tabarruk (blessing), the names beginning with Muḥammad are listed first:

- * Muḥammad Ibn Abân Sâlih Qurashi Umawi Kufi
- * Muḥammad Ibn Abân Ghanawi
- * Muḥammad Ibn Abû Shaybah Ibrâhîm Ibn 'Uthmân 'Abasi
- * Abû 'Amr Muḥammad Ibn Ibrâhîm Ibn Abû 'Adi
- * Muḥammad Ibn Ishâq Ibn Yasâr Muṭallibi Imâm Ahle Maghâzi
- * Muḥammad Ibn Ismâ'il Ibn Bukairbin 'Atîq Taymi Kufi
- * Muḥammad Ibn Ismâ'il Fârsi
- * Muḥammad Ibn Ismâ'il Qanâd Kufi
- * Abû Ismâ'il Muḥammad Ibn Ismâ'il Ibn Muslim Madani
- * Muḥammad Ibn Ash'ath Asadi Shâmi
- * Muḥammad Ibn Bishr 'Abdi Kufi
- * Muḥammad Ibn Bishr Ibn Bashîr Aslami Kufi
- * Muḥammad Ibn Bukair Qâḍi of Dâmighân
- * Abû 'Abdullâh Muḥammad Ibn Jâbir Ibn Yasâr Hanafi Yamâmi
- * Muḥammad Ibn Hajjâj Lakhami Kufi
- * Muḥammad Ibn Hujr Ibn Abdul-Jabbâr Ibn Wâil Ibn Hujr Kufi
- * Abû Sabbâh Muḥammad Ibn Hassân Baṣri
- * Abul-Hasan Muḥammad Ibn Hasan Ibn Zubâlah Makhzûmi Madani
- * Muḥammad Ibn Hasan Ibn Atash Yamâni San'âni
- * Muḥammad Ibn Hasan Ibn 'Ali Ibn Husain Ibn Hadrat 'Ali
- * Abû 'Abdullâh Muḥammad Ibn Hasan Ibn Farqad Shaybâni
- * Muḥammad Ibn Hasan Ibn 'Imrân Wâsiṭi

- * Abû J'afar Muḥammad Ibn Ḥasan Rûwâsi Nahwi
- * Muḥammad Ibn Ḥasan Ibn Abû Yazîd Hamdâni Kufi
- * Muḥammad Ibn Ḥasan Muzani Wâsiṭi
- * Abû Hâshim Muḥammad Ibn Ḥafs
- * Muḥammad Ibn Abû Ḥakam Ibn Mukhtâr Ibn Abû 'Abîd Thaqafi
- * Abû Mu'âwiyah Muḥammad Ibn Khâzim Al-Darîr Kufi
- * Muḥammad Ibn Khâlid Ibn Muḥammad Wahabi Himṣi
- * Muḥammad Ibn Khaṭâb Sadûsi
- * Abû 'Umar Muḥammad Rab'îah Kilâbi Kufi
- * Muḥammad Ibn Zâidah Ibn Hishâm Taymi Kufi
- * Abû Humâm Muḥammad Ibn Zibrqân Ahwâzi
- * Muḥammad Ibn Zubaid Ibn Muzhij Dimashqi
- * Muḥammad Ibn Abû Zakariyyâ Muḥammad Ibn Ziyâd Ibn 'Ilâqah Th'alabi Kufi
- * Muḥammad Ibn Ziyâd Ibn 'Amr Ju'afi Kufi
- * Muḥammad Ibn Ziyâd Kufi⁵⁵
- * Muḥammad Ibn Ziyâd 'Anazi
- * Muḥammad Ibn Zayd Ibn 'Ali Ibn Ḥadrat Ḥusain Ibn Ḥadrat 'Ali
- ✽
- * Muḥammad Ibn Zayd Ibn Muzhij Zubaidi
- * Muḥammad Ibn Sâbiq Taymi Kufi
- * Muḥammad Sâlim Ibn Aflah Anṣâri Kufi
- * Muḥammad Ibn Sa'id
- * Muḥammad Ibn Salmah Ibn 'Abdullâh Bâhili
- * Abû J'afar Muḥammad Ibn Salâm Ibn Farj Bekandi
- * Muḥammad Ibn Sulaymân
- * Muḥammad Ibn Sawwâr Ibn Muṣ'ab Kufi
- * Muḥammad Ibn Sawwâr Kalbi
- * Muḥammad Ibn Suwaid Tâi Kufi

⁵⁵ The Muḥammad Ibn Ziyâd mentioned before this is different from this one. Both are different personalities.

- * Muḥammad Ibn Suwaid Kalbi
- * Muḥammad Ibn Shuj'â Ibn Nabhân Nabhâni Marwazi
- * Muḥammad Ibn Sabîh Ibn Sammâk
- * Abû J'afar Muḥammad Ibn Salt Ibn Hajjâj Asadi Kufi
- * Muḥammad Ibn Tufail bim Mâlik Nakh'aie
- * Muḥammad Ibn Abû Tâlib Sadûsi Kufi
- * Muḥammad Ibn Talḥah Ibn Muṣarrif Kufi
- * Abû 'Ibâd Muḥammad Ibn 'Ibâd Hunâi Baṣri
- * Muḥammad Ibn 'Abdullâh Ibn Khârijah Ibn Nâf'i Anṣâri Sayrafi Kufi
- * Abû Ahmad Muḥammad Ibn 'Abdullâh Ibn Zubair Ibn 'Umar Ibn dirham Asadi Zubairi
- * Abû 'Amr Muḥammad Ibn 'Abdur-Rahmân Ibn Khâlid Ibn Maysarah Qurashi Makhzûmi Kufi
- * Qâdi Abû 'Abdur-Rahmân Muḥammad Ibn 'Abdur-Rahmân Ibn Abû Laylâ Anṣâri Kufi
- * Muḥammad Ibn 'Abdur-Rahmân Qushairi Kufi
- * Muḥammad Ibn 'Abdullâh Ibn Abû Sulaymân 'Azrami Kufi
- * Muḥammad Ibn 'Ubaid Ibn Abû Umayyah Tanâfisi Kufi Al-Ahdab
- * Muḥammad Ibn 'Azâfir Sayrafi Kufi
- * Muḥammad Ibn 'Ali Ibn Rab'îe Salami Kufi
- * Muḥammad Ibn 'Ammârah Ibn Q'aqâ' Ibn Shubrumah Dabiyy Kufi
- * Muḥammad Ibn 'Umar Wâqidi
- * Muḥammad Ibn 'Umair Ibn Abû Gharîf
- * Muḥammad Ibn 'Iyâsh Asadi Kufi
- * Muḥammad Ibn Furât Kufi
- * Muḥammad Ibn Faḍl Ibn 'Atiyyah Ibn 'Umar 'Abdi
- * Abû 'Abdur-Rahmân Muḥammad Ibn Fuḍail Ibn Ghazwân Kufi
- * Muḥammad Ibn Qâsim Bukhâri
- * Muḥammad Ibn Qâsim Thaqafi
- * Muḥammad Ibn Mukhtâr Marwazi

- * Muḥammad Ibn Marwân Ibn ‘Abdullâh Ibn Ismâ’il Sudayy
- * Abû Wahab Muḥammad Ibn Muzâhim ‘Âmiri Marwazi
- * Muḥammad Ibn Muzâhim Ibn Mujâhid Marwazi⁵⁶
- * Muḥammad Ibn Masrûq Kindi Qâḍi of Egypt
- * Abû J’afar Muḥammad Ibn Munzir Yarbû’î
- * Abû S’ad Muḥammad Ibn Muyassir J’uafi
- * Muḥammad Ibn Maymûn Sukkari
- * Muḥammad Ibn Maymûn Z’afrânî Kufi
- * Muḥammad Ibn Haytham Nakh’aie Kufi
- * Muḥammad Ibn Wâsil Tamimi Kufi
- * Muḥammad Ibn Yazîd Anṣârî
- * Muḥammad Ibn Yazîd Kalâi
- * Abû Laylâ Muḥammad Ibn Y’alâ Salami famously known as Zanbûr
- * Abân Ibn Arqam ‘Anazi Kufi
- * Abân Ibn Taghlib Kufi
- * Abân Ibn Sâlih Ibn ‘Umair Ibn ‘Ubaid Qurashi
- * Abân Ibn ‘Abdullâh Ibn Abû Hâzim Bajali Kufi
- * Abân Ibn ‘Uthmân Ibn Yahyâ Ibn Zakariyyâ Luluwi Bajali Baṣri thereafter Kufi
- * Abân Ibn Abû ‘Ayyâsh ‘Abdi Baṣri
- * Ibrâhîm Ibn Adham ‘Ajali
- * Ibrâhîm Ibn Ayyûb Tabri
- * Ibrâhîm Ibn Bakr Ibn Khunais Kufi
- * Ibrâhîm Ibn Jarrâh Ibn Sabîh
- * Ibrâhîm Ibn Zibrqân Tamîmi Kufi
- * Ibrâhîm Ibn S’ad Ibn Ibrâhîm Ibn ‘Abdur-Raḥmân Ibn ‘Awf Zuhri
- * Ibrâhîm Ibn S’ad
- * Ibrâhîm Ibn Sam’âh Dubayyi Kufi
- * Ibrâhîm Ibn Tahmân Khurâsânî

⁵⁶ Both he and the person above have the same name. We are not certain as to which one of the two attained ‘Ilm from Imâm Sâhib.

- * Ibrâhîm Ibn ‘Abdur-Raḥmân Khawârzimi
- * Ibrâhîm Ibn ‘Ikramah Makki
- * Ibrâhîm Ibn Muḥammad Ibn Hârith Ibn Ismâ’il Ibn Khârijah Ibn Husain
- * Ibrâhîm Ibn Muḥammad Ibn Mâlik Hamdânî
- * Ibrâhîm Ibn Muḥammad Thaqafi Kufi
- * Ibrâhîm Ibn Mukhtâr Tamîmi
- * Ibrâhîm Ibn Mughîrah Marwazi
- * Ibrâhîm Ibn Maymûn Al-Sâigh Marwazi
- * Ibrâhîm Ibn Maymûn Kufi
- * Ibrâhîm Ibn Na’îm Qatânî Kufi
- * Abû ‘Umar Ibrâhîm Baṣri
- * Abyaḍ Ibn Azhar Ibn Sabâh Tamîmi Minqari
- * Abyaḍ Ibn Agharr Tamîmi Minqari Kufi
- * Abyaḍ Ibn ‘Urwah Ibn Mughîrah Ibn Sh’ubah
- * Aḥmad Ibn Asad Ibn ‘Umar Bajali Kufi
- * Aḥmad Ibn Bishr
- * Aḥmad Ibn Bashîr Qurashi ‘Umari Kufi
- * Aḥmad Ibn Abû Tayyibah ‘Îsâ Ibn Sulaymân Ibn Dînâr Dârmi Jurjânî
- * Aḥmad Ibn Naṣr ‘Atki
- * Aḥwas Ibn Ḥakîm Ibn ‘Umair ‘Anasi Hamdânî Himsî
- * Akḥḍar Ibn Ḥakîm
- * Idrîs Ibn Sabâh
- * Azraq Hanzali Râzi
- * Azhar Ibn Sa’îd Dubaiyy Baṣri
- * Azhar Ibn Kîsân Marwazi
- * Azhar Ash’ary
- * Asbât Ibn Muḥammad Ibn ‘Abdur-Raḥmân Ibn Khâlid Ibn Maysarah Qurashi
- * Ishâq Ibn Ibrâhîm Hanzali Qâḍi of Samarqand
- * Ishâq Ibn Bishr Ibn Muḥammad Ibn ‘Abdullâh Ibn Sâlim Bajali
- * Ishâq Ibn Abû J’ad

- * Muḥammad Ibn Marwân Ibn ‘Abdullâh Ibn Ismâ’il Sudayy
- * Abû Wahab Muḥammad Ibn Muzâhim ‘Âmiri Marwazi
- * Muḥammad Ibn Muzâhim Ibn Mujâhid Marwazi⁵⁶
- * Muḥammad Ibn Masrûq Kindi Qâdi of Egypt
- * Abû J’afar Muḥammad Ibn Munzir Yarbû’î
- * Abû S’ad Muḥammad Ibn Muyassir J’uafi
- * Muḥammad Ibn Maymûn Sukkari
- * Muḥammad Ibn Maymûn Z’afrâni Kufi
- * Muḥammad Ibn Haytham Nakh’aie Kufi
- * Muḥammad Ibn Wâsil Tamimi Kufi
- * Muḥammad Ibn Yazîd Anṣâri
- * Muḥammad Ibn Yazîd Kalâi
- * Abû Laylâ Muḥammad Ibn Y’alâ Salami famously known as Zanbûr
- * Abân Ibn Arqam ‘Anazi Kufi
- * Abân Ibn Taghlib Kufi
- * Abân Ibn Sâlih Ibn ‘Umair Ibn ‘Ubaid Qurashi
- * Abân Ibn ‘Abdullâh Ibn Abû Hâzim Bajali Kufi
- * Abân Ibn ‘Uthmân Ibn Yahyâ Ibn Zakariyyâ Luluwi Bajali Baṣri thereafter Kufi
- * Abân Ibn Abû ‘Ayyâsh ‘Abdi Baṣri
- * Ibrâhîm Ibn Adham ‘Ajali
- * Ibrâhîm Ibn Ayyûb Tabri
- * Ibrâhîm Ibn Bakr Ibn Khunais Kufi
- * Ibrâhîm Ibn Jarrâh Ibn Sabîh
- * Ibrâhîm Ibn Zibrqân Tamîmi Kufi
- * Ibrâhîm Ibn S’ad Ibn Ibrâhîm Ibn ‘Abdur-Rahmân Ibn ‘Awf Zuhri
- * Ibrâhîm Ibn S’ad
- * Ibrâhîm Ibn Sam’âh Dubayyi Kufi
- * Ibrâhîm Ibn Tahmân Khurâsâni

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- * Ibrâhîm Ibn ‘Abdur-Rahmân Khawârzimi
- * Ibrâhîm Ibn ‘Ikramah Makki
- * Ibrâhîm Ibn Muḥammad Ibn Hârith Ibn Ismâ’il Ibn Khârijah Ibn Huṣain
- * Ibrâhîm Ibn Muḥammad Ibn Mâlik Hamdâni
- * Ibrâhîm Ibn Muḥammad Thaqafi Kufi
- * Ibrâhîm Ibn Mukhtâr Tamîmi
- * Ibrâhîm Ibn Mughîrah Marwazi
- * Ibrâhîm Ibn Maymûn Al-Sâigh Marwazi
- * Ibrâhîm Ibn Maymûn Kufi
- * Ibrâhîm Ibn Na’im Qatâni Kufi
- * Abû ‘Umar Ibrâhîm Baṣri
- * Abyad Ibn Azhar Ibn Sabâh Tamîmi Minqari
- * Abyad Ibn Agharr Tamîmi Minqari Kufi
- * Abyad Ibn ‘Urwah Ibn Mughîrah Ibn Sh’ubah
- * Aḥmad Ibn Asad Ibn ‘Umar Bajali Kufi
- * Aḥmad Ibn Bishr
- * Aḥmad Ibn Bashîr Qurashi ‘Umarî Kufi
- * Aḥmad Ibn Abû Tayyibah ‘Îsâ Ibn Sulaymân Ibn Dînâr Dârmi Jurjâni
- * Aḥmad Ibn Naṣr ‘Atki
- * Aḥwaṣ Ibn Hakîm Ibn ‘Umair ‘Anasi Hamdâni Himṣi
- * Akhdar Ibn Hakîm
- * Idrîs Ibn Sabâh
- * Azraq Hanzali Râzi
- * Azhar Ibn Sa’îd Dubaiyy Baṣri
- * Azhar Ibn Kîsân Marwazi
- * Azhar Ash’ary
- * Asbât Ibn Muḥammad Ibn ‘Abdur-Rahmân Ibn Khâlid Ibn Maysarah Qurashi
- * Ishâq Ibn Ibrâhîm Hanzali Qâdi of Samarqand
- * Ishâq Ibn Bishr Ibn Muḥammad Ibn ‘Abdullâh Ibn Sâlim Bajali
- * Ishâq Ibn Abû J’ad

- * Ishâq Ibn Hâjib Ibn Thâbit
- * Ishâq Ibn Khâlid, slave of Hurayyith
- * Ishâq Ibn Dînâr
- * Ishâq Ibn Sulaymân Râzi Kufi
- * Ishâq Ibn Sulaymân Ibn Fîroze Kufi
- * Ishâq Ibn Sulaymân Khurâsânî
- * Ishâq Ibn Sulaymân Ibn 'Abdullâh 'Abdi Kufi
- * Ishâq Ibn Mâlik Hadrami Shâmi
- * Ishâq Ibn Mâlik Hamdânî Kufi
- * Ishâq Ibn Mujâhid Hanzali Bukhârî
- * Ishâq Ibn Yûsuf Makhzûmî known as Azraq
- * Asad Ibn Sa'îd Nakh'aie Kufi
- * Qâdi Abû Al-Munzir Asad Ibn 'Amr Bajali
- * Isrâîl Ibn Ziyâd Turmizi
- * Isrâîl Ibn Yunus Ibn Abû Ishâq Suba'yie
- * Ismâ'il Ibn Abân Warrâq Azdi
- * Ismâ'il Ibn Ibrâhîm Ibn Maymûn Marwazi
- * Ismâ'il Ibn Hammâd Ibn Abû Sulaymân Ash'ari
- * Ismâ'il Ibn Khâlid
- * Ismâ'il Ibn Abû Khâlid
- * Ismâ'il Ibn Ziyâd Kufi Qâdi of Musil
- * Ismâ'il Ibn Ziyâd Turmizi
- * Ismâ'il Ibn Shu'aib Samân Kufi
- * Ismâ'il Ibn 'Abdul Karîm Ibn M'aqal Ibn Muabbih
- * Ismâ'il Ibn 'Abdul-Malik Ibn Abû Sufair
- * Ismâ'il Ibn 'Amr Wâsiṭi
- * Ismâ'il Ibn 'Ayyâsh Ibn Salîm 'Anasi Himṣi
- * Ismâ'il Ibn Malhân
- * Ismâ'il Ibn Majîd Ibn Sa'îd
- * Ismâ'il Ibn Majâlid Kufi
- * Ismâ'il Ibn Muslim Ibn Yasâr Yashkari
- * Ismâ'il Ibn Mûsâ Fazâri
- * Ismâ'il Ibn Mûsâ Ibn Malhân

- * Ismâ'il Ibn Naṣîr Kufi
- * Ismâ'il Ibn Yahyâ Hijâzi
- * Ismâ'il Ibn Yahyâ Sayrafi
- * Ismâ'il Ibn Yahyâ Ibn 'Abdullâh Qurashi Madani
- * Ismâ'il Ibn Yahyâ Ibn 'Abdullâh Ibn Talhah Ibn 'Abdullâh Ibn 'Abdur-Rahmân Ibn Hadrat Abû Bakr Siddîq
- * Ismâ'il Ibn Yahyâ Muqri
- * Ismâ'il Ibn Yahyâ Mahâribi
- * Ismâ'il Ibn Yûsuf Ibn Muḥammad Azraq Wâsiṭi
- * Ismâ'il Ibn Yûsuf Ashj'aie Kufi
- * Ismâ'il Qisâi
- * Ismâ'il Biy'â Sâbirie
- * Aswad Ibn 'Umar Kilâbi Kufi
- * Usaid Ibn Usaid Ibn Shurumah Hârithi Kufi
- * Usaid Kufi
- * Ash'ath Ibn Ishâq Râzi
- * Abû Hishâm Asram Ibn Hawshab Qâdi of Hamdân
- * Aktham Ibn Muḥammad Ibn Qutn Marwazi
- * Iyâs Ibn 'Abdullâh Sijistânî
- * Ayyûb Ibn Ibrâhîm
- * Ayyûb Ibn Jâbir Ibn Sanâr Suhaymi Kufi
- * Ayyûb Ibn Suwaid Ramali Humairi
- * Ayyûb Ibn Sh'uaib Qazzâz kufi
- * Ayyûb Ibn 'Abdullâh Qassâb Kufi
- * Ayyûb Ibn Abû Tamîmah Kaysân Sakhtiyânî Baṣri
- * Ayyûb Ibn N'umân Anṣâri Kufi
- * Ayyûb Ibn Hânî Ibn Ayyûb J'uafi Kufi
- * Budail Ibn Warqâ Iyâmi
- * Baḥr Ibn Sa'îd Ahwazi
- * Baḥr Ibn Kunaiz Baṣri
- * Bassâm Ibn 'Abdullâh Sayrafi Asadi Kufi
- * Bashâr, slave of Abû J'afar Manṣûr
- * Bashâr Ibn Dâr'i Kufi

- * Ishâq Ibn Hâjib Ibn Thâbit
- * Ishâq Ibn Khâlid, slave of Hurayyith
- * Ishâq Ibn Dînâr
- * Ishâq Ibn Sulaymân Râzi Kufi
- * Ishâq Ibn Sulaymân Ibn Fîroze-Kufi
- * Ishâq Ibn Sulaymân Khurâsânî
- * Ishâq Ibn Sulaymân Ibn 'Abdullâh 'Abdi Kufi
- * Ishâq Ibn Mâlik Hadrami Shâmi
- * Ishâq Ibn Mâlik Hamdânî Kufi
- * Ishâq Ibn Mujâhid Hanzali Bukhârî
- * Ishâq Ibn Yûsuf Makhzûmi known as Azraq
- * Asad Ibn Sa'îd Nakh'aie Kufi
- * Qâdi Abû Al-Munzir Asad Ibn 'Amr Bajali
- * Isrâil Ibn Ziyâd Turmizi
- * Isrâil Ibn Yunus Ibn Abû Ishâq Suba'yie
- * Ismâ'il Ibn Abân Warrâq Azdi
- * Ismâ'il Ibn Ibrâhîm Ibn Maymûn Marwazi
- * Ismâ'il Ibn Hammâd Ibn Abû Sulaymân Ash'ari
- * Ismâ'il Ibn Khâlid
- * Ismâ'il Ibn Abû Khâlid
- * Ismâ'il Ibn Ziyâd Kufi Qâdi of Musil
- * Ismâ'il Ibn Ziyâd Turmizi
- * Ismâ'il Ibn Shu'aib Samân Kufi
- * Ismâ'il Ibn 'Abdul Karîm Ibn M'aqal Ibn Muabbih
- * Ismâ'il Ibn 'Abdul-Malik Ibn Abû Sufair
- * Ismâ'il Ibn 'Amr Wâsi
- * Ismâ'il Ibn 'Ayyâsh Ibn Salîm 'Anasi Himsi
- * Ismâ'il Ibn Malhân
- * Ismâ'il Ibn Majîd Ibn Sa'îd
- * Ismâ'il Ibn Majâlid Kufi
- * Ismâ'il Ibn Muslim Ibn Yasâr Yashkari
- * Ismâ'il Ibn Mûsâ Fazâri
- * Ismâ'il Ibn Mûsâ Ibn Malhân

- * Ismâ'il Ibn Naṣîr Kufi
- * Ismâ'il Ibn Yahyâ Hijâzi
- * Ismâ'il Ibn Yahyâ Sayrafi
- * Ismâ'il Ibn Yahyâ Ibn 'Abdullâh Qurashi Madani
- * Ismâ'il Ibn Yahyâ Ibn 'Abdullâh Ibn Talhah Ibn 'Abdullâh Ibn 'Abdur-Rahmân Ibn Hadrat Abû Bakr Siddîq
- * Ismâ'il Ibn Yahyâ Muqri
- * Ismâ'il Ibn Yahyâ Mahâribi
- * Ismâ'il Ibn Yûsuf Ibn Muḥammad Azraq Wâsi
- * Ismâ'il Ibn Yûsuf Ashj'aie Kufi
- * Ismâ'il Qisâi
- * Ismâ'il Biy'â Sâbirie
- * Aswad Ibn 'Umar Kilâbi Kufi
- * Usaid Ibn Usaid Ibn Shurumah Hârithi Kufi
- * Usaid Kufi
- * Ash'ath Ibn Ishâq Râzi
- * Abû Hishâm Aṣram Ibn Hawshab Qâdi of Hamdân
- * Aktham Ibn Muḥammad Ibn Qutn Marwazi
- * Iyâs Ibn 'Abdullâh Sijistânî
- * Ayyûb Ibn Ibrâhîm
- * Ayyûb Ibn Jâbir Ibn Sanâr Suḥaymi Kufi
- * Ayyûb Ibn Suwaid Ramali Humairi
- * Ayyûb Ibn Sh'uaib Qazzâz kufi
- * Ayyûb Ibn 'Abdullâh Qassâb Kufi
- * Ayyûb Ibn Abû Tamîmah Kaysân Sakhtiyânî Baṣri
- * Ayyûb Ibn N'umân Anṣâri Kufi
- * Ayyûb Ibn Hâni Ibn Ayyûb J'uaifi Kufi
- * Budail Ibn Warqâ Iyâmi
- * Baḥr Ibn Sa'îd Ahwazi
- * Baḥr Ibn Kunaiz Baṣri
- * Bassâm Ibn 'Abdullâh Sayrafi Asadi Kufi
- * Bashâr, slave of Abû J'afar Mansûr
- * Bashâr Ibn Dâr'i Kufi

- * Bashâr Ibn Qîrât Nayshâpûri
- * Bishr Ibn Abû Azhar Nayshâpûri⁵⁷
- * Bishr Ibn Hasan Ibn 'Alwân Kalbi
- * Bishr Ibn Hakam Ibn Habîb 'Abdi Nayshâpûri
- * Bishr Ibn Dâr'i
- * Bishr Ibn Muslim Ibn Musayyib Bajali
- * Bishr Ibn Mufaddal Ibn Lâhiq Raqâshi Baṣri
- * Bishr Ibn Yazîd Ibn Azhar Nayshâpûri
- * Bishr Ibn Yasâr Ahmari Kufi
- * Bishr Ibn Ziyâd Khurâsâni Qâdi of Jundisâbûr
- * Baqiyyah Ibn Walîd Ibn Sâid
Ibn K'ab Kalâi
- * Bakâr Ibn Qîrât
- * Bakr Ibn Khanîs Kufi
- * Bukair Ibn J'afar Jurjâni
- * Bukair Ibn Hafṣ Jurjâni
- * Bukair Ibn M'arûf Kawmasi
- * Bilâl Ibn Abû Bilâl Murdâs Fazâri⁵⁸
- * Bayân Ibn Hamrân Madâini
- * Talîd Ibn Sulaymân Muḥârîbi Kufi
- * Tamtâm Yahyâ Ibn Qâsim
- * Tawbah Ibn Khalîl Khayyât Kufi
- * Tawbah Ibn S'ad Marwazi
- * Th'alabah Ibn Suhail Tuhawi Kufi
- * Jâbir Ibn Nûh Himmâni Kufi
- * Jârûd Ibn Yazîd 'Âmiri Nayshâpûri
- * Jarrâh Ibn Sa'id Tamîmi Quhustâni
- * Juraij Ibn Mu'âwiyah Kufi
- * Jarîr Ibn Hâzim Ibn Zaid Ibn 'Abdullâh Azdi Baṣri
- * Jarîr Ibn 'Abdul-Hamîd Ibn Qurṭ Dubayy Kufi Qâdi of Rayy

⁵⁷ There is a difference of opinion whether he narrated from Imâm Sâhib or not.

⁵⁸ He is a teacher as well as a student of Imâm Sâhib.

- * J'afar Ibn Ziyâd Ahmar Kufi
- * J'afar Ibn Sulaymân Dub'aiy Baṣri
- * J'afar Ibn 'Awn Ibn J'afar Ibn 'Amr Ibn Hurrayith Makhzûmi
- * J'afar Ibn Muḥammad Ibn Bashîr Ibn Jarîr Ibn 'Abdullâh Bajali Kufi
- * Ja'far Ibn Muḥammad Ibn 'Ali Ibn Hadrat Husain Ibn Hadrat 'Ali
more famously known as J'afar Sâdiq
- * Janâb Ibn Naṣṭâs Janabi 'Azrami
- * Junâdah Ibn Silm Kufi
- * Jundul Ibn Wâliq Taghlibi Kufi
- * Hâtîm Ibn Ismâ'il Kufi
- * Hâtîm Ibn Sahl
- * Hârith Ibn 'Abdur-Rahmân Ghanawi
- * Hârith Ibn 'Umair Baṣri
- * Hârith Ibn Muslim Râzi
- * Hârith Ibn Mansûr Wâṣiṭi
- * Hârith Ibn Nahbân Jarami Baṣri
- * Hâmid Ibn Ishâq Al-'Âbid
- * Hibbân Ibn Ibrâhîm Karmâni
- * Hibbân Ibn Suwaid Ibn Halîm Sayrafi
- * Hibbân Ibn 'Ali 'Anazi Kufi
- * Hujr Ibn 'Abdul-Jabbâr Ibn Wâil Hadrami
- * Hujr Ibn Yazîd
- * Hudaij Ibn Mu'âwiyah Ibn Hudaij
- * Hassân Ibn Ibrâhîm Karmâni
- * Hasan Ibn Ismâ'il Ibn Rashîd
- * Hasan Ibn Thâbit Th'alabi Kufi
- * Hasan Ibn Hasan Ibn 'Atiyyah 'Awfi
- * Hasan Ibn Abul-Hasan Baṣri
- * Hasan Ibn Husain Ibn Zaid Ibn 'Ali Hâshimi Madani
- * Hasan Ibn Rashîd
- * Hasan Ibn Ziyâd Lu'luwi Kufi
- * Hasan Ibn Zaid Ibn Hasan Ibn 'Ali Hâshimi Madani

- * Hasan Ibn Sulaymân Balkhi
- * Hasan Ibn Shurâhîl
- * Hasan Ibn Sâlih Ibn Hayy Hamdânî Kufî
- * Hasan Ibn 'Alwân Ibn Qudâmah Kalbî Kufî
- * Hasan Ibn 'Ummârah Bajalî Qâdî of Baghdad
- * Hasan Ibn 'Ayyâsh Ibn Sâlim Asadî Kufî
- * Hasan Ibn Furât Ibn 'Abdur-Rahmân Tamîmî Qazzâz
- * Hasan Ibn Muḥammad Laythî Balkhi
- * Hasan Ibn Musayyib
- * Hasan Ibn Wâqid Marwazî
- * Hasan Ibn Yazîd Ibn 'Ali Hâshimî Khawârizmî
- * Hasan Ibn Yûsuf
- * Husain Ibn Hasan Ibn 'Atîyyah 'Awfî Kufî
- * Husain Ibn Rashîd Marwazî
- * Husain Ibn Sulaymân Balkhi
- * Husain Ibn 'Ali Ju'afî Kufî
- * Husain Ibn Wâqid Marwazî
- * Husain Ibn Walîd Qurashî Nayshâpûrî
- * Husain Ibn Makhâriq Ibn 'Abdur-Rahmân Ibn Warqâ Ibn Hubashî Salûlî Kufî
- * Hafs Ibn Hamzah Qurashî Kufî
- * Hafs Ibn Salam Fazârî Samarqandî
- * Hafs Ibn Sulaymân Râzî
- * Hafs Ibn 'Abdur-Rahmân Balkhi Qâdî of Nayshâpûr
- * Hafs Ibn 'Îsâ Kufî
- * Hafs Ibn Ghayâth Ibn Talaq Ibn Mu'âwiyah Nakh'aie Kufî
- * Hafs Ibn Maysarah San'ânî
- * Hakkâm Ibn Salam Râzî
- * Hakam Ibn Zuhair Fazârî Kufî
- * Hakam Ibn 'Abdullâh Balkhi
- * Hakam Ibn Qâsim Kufî
- * Hakam Ibn Hishâm Thaqafî Kufî
- * Hakîm Ibn Zaid Marwazî

- * Hakîm Ibn Qâsim Marwazî Kufî
- * Hakîm Ibn Mansûr Wâsitî
- * Hammâd Ibn Usâmah Kufî
- * Hammâd, son of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)
- * Hammâd Ibn Jâbir Khayyât Kufî
- * Hammâd Ibn Khâlîd Khayyât Qurashî Baṣrî
- * Hammâd Ibn Dulail Madâinî Qâdî of Madâin
- * Hammâd Ibn Zaid Ibn dirham Azdî Juhânî
- * Hammâd Ibn Abû Sulaymân⁵⁹
- * Hammâd Ibn Salimah Ibn Dînâr Baṣrî
- * Hammâd Ibn Shu'aib Kufî
- * Hammâd Ibn 'Amr Baṣrî
- * Hammâd Ibn 'Amr Buṣaybî
- * Hammâd Ibn 'Îsâ Juhânî Baṣrî
- * Hammâd Ibn Qîrât Nayshâpûrî
- * Hammâd Ibn Mus'idah Tamîmî Baṣrî
- * Hamzah Ibn Hârith Ibn 'Umair 'Adawî Baṣrî
- * Hamzah Ibn Ḥabîb Ziyât Al-Qâri Taymî Kufî
- * Hamzah Ibn Rabî'ah Ramalî
- * Humaid Ibn 'Abdur-Rahmân Kufî
- * Hannân Ibn Sadîr Sayrafî
- * Hanzalah Ibn Abû Sufyân Ibn 'Abdur-Rahmân Ibn Safwân Ibn Umayyah Makki
- * Hayyân Ibn Sulaymân
- * Khârijah Ibn 'Abdullâh Ibn Ḥadrat S'ad Ibn Abî Waqqâs
- * Khârijah Ibn Muṣ'ab Ibn Khârijah Dubaiyy Khurâsânî Sarakhshî
- * Khâzim Ibn Ishâq Ibn Mujâhid Hanzalî Nahwî
- * Khâzim Ibn 'Abdullâh Ibn Khuzaimah Sadûsî
- * Khâqân Ibn Hajjâj Kufî
- * Khâlîd Ibn Khidâsh

⁵⁹ He is also amongst the Shuyûkh of Imâm Sâhib

- * Khâlid Ibn Sulaymân Balkhi
- * Khâlid Ibn Sulaymân Anṣârî
- * Khâlid Ibn Ṣabîḥ Marwazî
- * Khâlid Ibn ‘Âmir Ibn ‘Adâs Asadî Kufî
- * Khâlid Ibn ‘Abdullâh Ibn ‘Abdur-Raḥmân Ibn Yazîd Wâsiṭî
Tahhân
- * Khâlid Ibn ‘Abdur-Raḥmân Ibn Bukair Salami Baṣrî
- * Khidâsh Ibn Ḥawshab Kufî
- * Khalf Ibn Ayyûb ‘Âmirî Balkhi Bajalî
- * Khalf Ibn Khalîfah Ibn Ṣâ’id Ashj’âie
- * Khalf Ibn Yâsîn Ibn M’uâz Ziyât Kufî
- * Khallâd Ibn Yahyâ Muqri Kufî
- * Khallâd Ibn Yahyâ Ibn Ṣafwân Salami Kufî
- * Khallâd Ibn Yazîd Kufî
- * Khuwail Ibn ‘Abdullâh Ṣaffâr Abû Muslim Kufî
- * Khulaid Ibn Ḥassan Bukhârî
- * Dâwûd Ibn Bahrâm
- * Dâwûd Ibn Jarrâḥ
- * Dâwûd Ibn Râshid Wâsiṭî
- * Dâwûd Ibn Rushaid Hâshimi Khwârizmî
- * Dâwûd Ibn Zibrqân Raqâshi Baṣrî
- * Dâwûd Ibn ‘Abdur-Raḥmân ‘Attâr Makki
- * Dâwûd Ibn Muḥabbir Thaqafi Baṣrî
- * Dâwûd Ibn Nuṣair Tâi Kufî
- * Dâwûd Ibn Yahyâ Ibn ‘Abdur-Raḥmân
- * Zawwâd Ibn ‘Ulbah Ḥârithi Kufî
- * Râhib Kayshi
- * Rabâḥ Ibn Yazîd Qurashi
- * Rab’î Ibn ‘Âṣim Fazâri Kufî
- * Rab’î Ibn Yunus Ḥâjib Khalîfah Manṣûr ‘Abbâsî

- * Rabî’ah Ibn Abû ‘Abdur-Raḥmân Madanî⁶⁰
- * Razîn Jurjânî
- * Rushaid Hâshimi
- * Raqabah Ibn Muṣqilah ‘Abadî Kufî
- * Rukain Ibn Rab’î Ibn ‘Umailah Fazâri Kufî
- * Rawwâd Ibn Jarrâḥ
- * Rûḥ Ibn ‘Ubâdah Ibn ‘Alâ’ Ibn Ḥassân Qaysi Baṣrî
- * Zâfir Ibn Sulaymân Ayâdî
- * Zâidah Ibn Qudâmah Thaqafi Kuafi
- * Zubair Ibn Sa’îd Ibn Dâwûd
- * Zubair Ibn Sa’îd Ibn Sulaymân Ibn Sa’îd Ibn Nawfal Ibn Ḥârith
Ibn ‘Abdul-Muttalib Hâshimi Madanî
- * Imâm Zufar Ibn Huzail ‘Ambarî
- * Zakariyyâ Ibn Abû Zâidah Khâlid Kufî
- * Zakariyyâ Ibn Abû ‘Utaik Kufî
- * Zakariyyâ Ibn ‘Adî Ibn Ṣalt Taymî Kufî
- * Zakariyyâ Ibn Yahyâ Kufî
- * Zuhair Ibn Mu’âwiyah Ibn Ḥudaij J’uafi Kufî
- * Zuhair Ibn Abû hind
- * Ziyâd Ibn Ḥasan Ibn Furât Qazzâz Tamîmî Kufî
- * Ziyâd Ibn ‘Abdullâh Ibn ṭufail ‘Âmirî Bakkâi
- * Zaid Ibn Ḥubâb Kufî
- * Zaid Ibn Ḥasan Qurashi Kufî
- * Sâbiq Barbari Al-Zâhid
- * Sâbiq Ibn ‘Abdullâh Al-Raqiyy
- * Sâlim Ibn Muḥammad Alyâmi
- * Sâlim Ibn Nûḥ Ibn Abû ‘Atâ Baṣrî
- * Sibâ’ Ibn ‘Alâ Ibn ‘Abdullâh S’adi Kufî
- * S’adân Ibn Sa’îd Balkhi
- * S’adân Ibn Yahyâ Lakhamî

⁶⁰ He is also amongst the Shuyûkh of Imâm Ṣâhib.

- * S'ad Ibn Sa'id Jurjâni
- * Sa'id Ibn Salt Qâdi of Shirâz
- * Sa'id bi Aws Ibn Ayyûb Anṣârî
- * Sa'id Ibn Abû Jaham Lakhami Kufi
- * Sa'id Ibn Hakam Ibn Abû Namir Miṣri
- * Sa'id Ibn Hakîm 'Abasi Kufi
- * Sa'id Ibn Khaytham Kufi
- * Sa'id Ibn Khamîs Tamîmi
- * Sa'id Ibn Sâlim Al-Qaddâh Makki
- * Sa'id Ibn Sinân Burjumi
- * Sa'id Ibn Suwaid Kufi
- * Sa'id Ibn Salâm 'Attâr
- * Sa'id Ibn Salt Bajali Qâdi of Persia
- * Sa'id Ibn 'Âmir Duba'î
- * Sa'id Ibn 'Abdul-'Azîz Tanûkhi Dimashqi
- * Sa'id Ibn 'Imrân Sakûni Kufi
- * Sa'id Ibn 'Âmir Dubaiyy Baṣri
- * Sa'id Ibn 'Amr Ibn Abû Naṣr Sakûni Kufi
- * Sa'id Ibn Muḥammad Thaqafi
- * Sa'id Ibn Masrûq Kindi Kufi
- * Sa'id Ibn Mûsâ Ibn Wardân
- * Sa'id Ibn Yahyâ Humairi Wâsiṭi
- * Sufyân Ibn Ziyâd Baghdâdi
- * Sufyân Ibn 'Amr Ibn Zakariyyâ Hadrami
- * Salimah Ibn Sâlih Wâsiṭi
- * Salâm Ibn Salîm Hanafi
- * Sulaymân Ibn Abû Shaikh Wâsiṭi
- * Sulaymân Ibn 'Amr Ibn 'Abdullâh Nakha'î
- * Salîm Ibn 'Îsâ Kufi
- * Suhail Baṣri
- * Sawâr Ibn Muṣ'ab Hamdâni Kufi
- * Sayf bn 'Umar Taymi
- * Sayf Ibn Muḥammad Thawri

- * Shabâbah Ibn Sawwâr Madâini
- * Shuj'â Ibn Walîd Ibn Qays Kufi
- * Sh'ubah Ibn Hajjâj 'Atki Baṣri
- * Sh'uaib Ibn Harb Madâini
- * Shaybah Ibn 'Abdur-Rahmân Ibn Ishâq Qurashi Kufi
- * Sâlih Ibn Bayân Sâhili Qâdi of Sayrâf
- * Sâlih Ibn 'Amr Wâsiṭi
- * Sabbâh Ibn Muhârib Tamîmi Kufi
- * Sabbâh Ibn Yahyâ Muzani Kufi
- * Safiyyah, wife of Hafṣ Ibn 'Abdur-Rahmân
- * Salt Ibn Bahrâm Taymi
- * Salt Ibn Hajjâj Asadi Kufi
- * Salt Ibn Al-'Alâ
- * Dahhâk Ibn Humrah
- * Dahhâk Ibn Makhlad Shaybâni
- * Dahhâk Ibn Musâfir
- * Damrah Ibn Habîb Ibn Suhaib Zubaidi
- * Damrah Ibn Rab'iah Ramali
- * Tarîf Ibn 'Îsâ Jazari
- * Tarîf Ibn Nâdiḥ
- * Talhah Ibn Iyâs Baghdâdi
- * Talhah Ibn Zaid Al-Raqiy
- * Talhah Ibn Sinân Ibn Hârith
- * Talq Ibn Ghinân Nakha'î Kufi
- * Tallâb Ibn Hawshab Shaybâni Kufi
- * 'Âsim Ibn 'Abdullâh Asadi
- * 'Âsim Ibn Marzûq Wâsiṭi
- * 'Âsim Ibn Abû Nujûd
- * 'Âmir Ibn Furât Nasâi
- * 'Ubâd Ibn Suhaib Baṣri
- * 'Ubâd Ibn Kathîr Thaqafi Baṣri
- * 'Abdullâh Ibn Ajlah Kufi
- * 'Abdullâh Ibn Usaid Akhnasi

- * S'ad Ibn Sa'id Jurjâni
- * Sa'id Ibn Salt Qâdi of Shirâz
- * Sa'id bi Aws Ibn Ayyûb Anṣâri
- * Sa'id Ibn Abû Jaham Lakhami Kufi
- * Sa'id Ibn Hakam Ibn Abû Namir Misri
- * Sa'id Ibn Hakîm 'Abasi Kufi
- * Sa'id Ibn Khaytham Kufi
- * Sa'id Ibn Khamîs Tamîmi
- * Sa'id Ibn Sâlim Al-Qaddâh Makki
- * Sa'id Ibn Sinân Burjumi
- * Sa'id Ibn Suwaid Kufi
- * Sa'id Ibn Salâm 'Attâr
- * Sa'id Ibn Salt Bajali Qâdi of Persia
- * Sa'id Ibn 'Âmir Duba'î
- * Sa'id Ibn 'Abdul-'Azîz Tanûkhi Dimashqi
- * Sa'id Ibn 'Imrân Sakûni Kufi
- * Sa'id Ibn 'Âmir Dubaiyy Baṣri
- * Sa'id Ibn 'Amr Ibn Abû Naṣr Sakûni Kufi
- * Sa'id Ibn Muḥammad Thaqafi
- * Sa'id Ibn Masrûq Kindi Kufi
- * Sa'id Ibn Mûsâ Ibn Wardân
- * Sa'id Ibn Yahyâ Humairi Wâsiṭi
- * Sufyân Ibn Ziyâd Baghdâdi
- * Sufyân Ibn 'Amr Ibn Zakariyyâ Hadrami
- * Salimah Ibn Sâlih Wâsiṭi
- * Salâm Ibn Salîm Hanafi
- * Sulaymân Ibn Abû Shaikh Wâsiṭi
- * Sulaymân Ibn 'Amr Ibn 'Abdullâh Nakha'î
- * Salîm Ibn 'Îsâ Kufi
- * Suhail Baṣri
- * Sawâr Ibn Muṣ'ab Hamdâni Kufi
- * Sayf bn 'Umar Taymi
- * Sayf Ibn Muḥammad Thawri

- * Shabâbah Ibn Sawwâr Madâini
- * Shuj'â Ibn Walîd Ibn Qays Kufi
- * Sh'ubah Ibn Hajjâj 'Atki Baṣri
- * Sh'uaib Ibn Harb Madâini
- * Shaybah Ibn 'Abdur-Rahmân Ibn Ishâq Qurashi Kufi
- * Sâlih Ibn Bayân Sâhili Qâdi of Sayrâf
- * Sâlih Ibn 'Amr Wâsiṭi
- * Sabbâh Ibn Muḥârib Tamîmi Kufi
- * Sabbâh Ibn Yahyâ Muzani Kufi
- * Safiyyah, wife of Hafs Ibn 'Abdur-Rahmân
- * Salt Ibn Bahrâm Taymi
- * Salt Ibn Hajjâj Asadi Kufi
- * Salt Ibn Al-'Alâ
- * Dahhâk Ibn Humrah
- * Dahhâk Ibn Makhlad Shaybâni
- * Dahhâk Ibn Musâfir
- * Damrah Ibn Habîb Ibn Suhaib Zubaidi
- * Damrah Ibn Rab'îah Ramali
- * Tarîf Ibn 'Îsâ Jazari
- * Tarîf Ibn Nâḍih
- * Talhah Ibn Iyâs Baghdâdi
- * Talhah Ibn Zaid Al-Raqiy
- * Talhah Ibn Sinân Ibn Hârith
- * Talq Ibn Ghinân Nakha'î Kufi
- * Tallâb Ibn Hawshab Shaybâni Kufi
- * 'Âṣim Ibn 'Abdullâh Asadi
- * 'Âṣim Ibn Marzûq Wâsiṭi
- * 'Âṣim Ibn Abû Nujûd
- * 'Âmir Ibn Furât Nasâi
- * 'Ubâd Ibn Suhaib Baṣri
- * 'Ubâd Ibn Kathîr Thaqafi Baṣri
- * 'Abdullâh Ibn Ajlah Kufi
- * 'Abdullâh Ibn Usaid Akhnasi

- * 'Abdullâh Ibn Bakr Sahmi
- * 'Abdullâh Ibn Dâwûd Ibn Thamâmah Hamdâni
- * 'Abdullâh Ibn Ziyâd Kufi
- * 'Abdullâh Ibn Sawwâr 'Anbari
- * 'Abdullâh Ibn Shubrumah
- * 'Abdullâh Ibn 'Ali Ibn Mahrân Kufi
- * 'Abdullâh Ibn 'Umar Ibn Hafs Ibn 'Umar Ibn 'Âsim Ibn Hadrat 'Umar
- * 'Abdullâh Ibn Mughîrah Baghdâdi
- * 'Abdullâh Ibn Numair Hamdâni
- * 'Abdullâh Ibn Wâqid Harawi
- * 'Abdullâh Ibn Yûsuf Khawârizmi
- * 'Abdu Rabbihi Ibn Nâf'i Kinâni
- * 'Abdur-Rahmân Ibn 'Abdullâh Yashkari Nasâi
- * 'Abdur-Rahmân Ibn Mahdi Ibn Hassân 'Anbari
- * 'Abdus-Salâm Ibn Harb Nahdi
- * 'Abdul-'Azîz Ibn Abû Salmah Al-Mâjshûn
- * 'Abdul-'Azîz Nahâwandi
- * 'Abdul-Malik Ibn Abû Sulaymân Kufi
- * 'Abudl-Wârith Ibn Sa'id Ibn Zakwân 'Anbari Basri
- * 'Ubaidullah Ibn Humaid Humairi Basri
- * 'Ubaidullah Ibn Muḥammad Ibn 'Âishah
- * 'Ubaidullah Al-Khawârizmi
- * 'Ubaidah Ibn Sa'id Ibn Abân Ibn Sa'id Ibn 'Âs Qurashi Umawi
- * 'Uthmân Ibn Yazîd Ibn 'Ajalân Balkhi
- * 'Ali Ibn J'ad Ibn 'Ubaid Baghdâdi
- * 'Ali Ibn 'Abbâs Ibn Muḥammad Ibn Hujr Kufi
- * 'Ali Ibn Mujâhid Ibn Muslim Kâbuli
- * 'Ali Ibn Yazîd Ibn Sulaim Sudâi
- * 'Ammâr Ibn Ḥabîb Ibn Hassân Ibn Abû Ashras Kufi
- * Ummârah Sarakhsi
- * 'Umar Ibn Ayyûb Ibn Mûsali
- * 'Umar Ibn S'ad Ibn Sa'id Kufi

- * 'Amr Ibn Hammâd Ibn Talḥah Al-Qanâd
- * 'Amr Ibn Dînâr Makki
- * 'Amr Ibn Shu'aib Ibn Muḥammad Ibn 'Abdullâh Ibn Hadrat 'Amr Ibn 'Âs
- * 'Abasah Ibn Azḥar Shaybânî Qâdi of Jurjân
- * 'Îsâ Ibn Mûsâ Taymi Bukhârî known as Ghanjâr
- * 'Îsâ Ibn Yunus Ibn Abû Ishâq Subay'i Kufi
- * Ghassân Ibn Ghîlân Asadi Kufi
- * Ghawth Ibn Mubrak 'Abadi Kufi
- * Ghûrak Ibn Khadrâm S'adi
- * Ghiyâth Ibn Ibrâhîm Nakh'aie
- * Ghiyâth Ibn Ibrâhîm Tamîmi Kufi
- * Farj Ibn Bayân
- * Farj Ibn Hassân Ibn Mûsâ Ibn Bahlûl
- * Farj bun Fuḍâlah Tanûkhi Shâmi
- * Fadl Ibn Dukain
- * Fadl Ibn Suwaid Marwazi
- * Fadl Ibn Mûsâ Sinâni
- * Fudail Ibn 'Iyâd Tamîmi
- * Fudail Ibn Ghazwân
- * Fîroz Ibn K'ab Marwazi
- * Fayḍ Ibn Muḥammad Al-Raqiyy
- * Qâsim Ibn Ḥakam Ibn Kathîr 'Urafi Qâdi of Hamdân
- * Qâsim Ibn M'an Kufi
- * Qatâdah Ibn Da'âmah⁶¹
- * Qays Ibn Rab'i Asadi Kufi
- * Kathîr Ibn Ismâ'il Kufi
- * Kathîr Ibn Muḥammad 'Abdullâh Bajali
- * Kathîr Ibn Hishâm Kilâbi
- * Kinânah Ibn Jabalah Harawi

⁶¹ He is also a Shaikh of Imâm Sâhib

- * 'Abdullâh Ibn Bakr Sahmi
- * 'Abdullâh Ibn Dâwûd Ibn Thamâmah Hamdâni
- * 'Abdullâh Ibn Ziyâd Kufi
- * 'Abdullâh Ibn Sawwâr 'Anbari
- * 'Abdullâh Ibn Shubrumah
- * 'Abdullâh Ibn 'Ali Ibn Mahrân Kufi
- * 'Abdullâh Ibn 'Umar Ibn Hafs Ibn 'Umar Ibn 'Âsim Ibn Hadrat 'Umar
- * 'Abdullâh Ibn Mughîrah Baghdâdi
- * 'Abdullâh Ibn Numair Hamdâni
- * 'Abdullâh Ibn Wâqid Harawi
- * 'Abdullâh Ibn Yûsuf Khawârizmi
- * 'Abdu Rabbihi Ibn Nâf'î Kinâni
- * 'Abdur-Rahmân Ibn 'Abdullâh Yashkari Nasâi
- * 'Abdur-Rahmân Ibn Mahdi Ibn Hassân 'Anbari
- * 'Abdus-Salâm Ibn Harb Nahdi
- * 'Abdul-'Azîz Ibn Abû Salmah Al-Mâjshûn
- * 'Abdul-'Azîz Nahâwandi
- * 'Abdul-Malik Ibn Abû Sulaymân Kufi
- * 'Abudl-Wârith Ibn Sa'id Ibn Zakwân 'Anbari Basri
- * 'Ubaidullah Ibn Humaid Humairi Basri
- * 'Ubaidullah Ibn Muḥammad Ibn 'Âishah
- * 'Ubaidullah Al-Khawârizmi
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- * 'Ali Ibn J'ad Ibn 'Ubaid Baghdâdi
- * 'Ali Ibn 'Abbâs Ibn Muḥammad Ibn Hujr Kufi
- * 'Ali Ibn Mujâhid Ibn Muslim Kâbuli
- * 'Ali Ibn Yazîd Ibn Sulaim Sudâi
- * 'Ammâr Ibn Habîb Ibn Hassân Ibn Abû Ashras Kufi
- * Ummârah Sarakhsi
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- * 'Amr Ibn Hammâd Ibn Talḥah Al-Qanâd
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- * Ghiyâth Ibn Ibrâhîm Nakh'aie
- * Ghiyâth Ibn Ibrâhîm Tamîmi Kufi
- * Farj Ibn Bayân
- * Farj Ibn Hassân Ibn Mûsâ Ibn Bahlûl
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- * Fadl Ibn Suwaid Marwazi
- * Fadl Ibn Mûsâ Sinâni
- * Fudail Ibn 'Iyâd Tamîmi
- * Fudail Ibn Ghazwân
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- * Kathîr Ibn Hishâm Kilâbi
- * Kinânah Ibn Jabalah Harawi

⁶¹ He is also a Shaikh of Imâm Sâhib

- * Labîb Ibn 'Abdur-Rahmân Hamdâni Kufi
- * Layth Ibn Abû Sulaim
- * Layth Ibn S'ad Ibn 'Abdur-Rahmân Fahmi
- * Layth Ibn Naṣr
- * Mâlik Ibn Ibân Bajali Kufi
- * Mâlik Ibn Ismâ'il Nahdi Kufi
- * Imâm Mâlik Ibn Anas
- * Mâlik Ibn Sulaymân Harawi
- * Mujâhid Ibn 'Amr Qâdi of Transoxiana
- * Makhlad Ibn 'Amr Bukhâri
- * Marzubân Ibn Masrûq Kufi
- * Muzâhim Ibn 'Awâm Baṣri
- * Musâwir Ibn Wardân Al-Warrâq Kufi
- * Mus'ir Ibn Kudâm kufi
- * Musayyib Ibn Sharîk Tamîmi Kufi
- * Mu'âwiyah Ibn 'Ubaidullah Ibn Maysarah Ṣâ'idi
- * M'uammar Ibn Râshid Azdi
- * Muqâtil Ibn Hayyân Balkhi
- * Mundil Ibn 'Ali 'Anazi Kufi
- * Naḍr Ibn Shumail Mâzini
- * N'umân Ibn 'Abdus-Salâm Kufi Qâdi of Isfahân
- * Mûsâ Ibn Târiq Yamâmi
- * Mûsâ Ibn Yazîd Kindi Kufi
- * Maymûn Ibn Siyâh
- * Nâf'i Ibn 'Abdur-Rahmân Ibn Abû Nu'aim Madani
- * Naṣr Ibn Hâjib Qurashi Marwazi
- * Naṣr Ibn Tarîf
- * Nûh Ibn Abû Maryam
- * Hârûn Ibn 'Imrân Ansâri Mûsili
- * Hârûn Ibn Mughîrah Ibn Hâkîm Bajali
- * Hishâm Ibn Mahrân
- * Haytham Ibn Hilâl Shaybâni Kufi
- * Haytham Ibn 'Adi Tâi

- * Wâsil Ibn 'Abdul-A'alâ Ibn Hilâl Asadi
- * Wâsil Rab'î Kufi
- * Wak'î Ibn Jarrâh
- * Walîd Ibn Hammâd
- * Walîd Ibn 'Urwah Ibn Mughîrah Ibn Sh'ubah
- * Wahab Ibn Jarîr Ibn Hâzim Azdi Baṣri
- * Yâsîn Ibn M'uâz Ziyât Kufi
- * Yahyâ Ibn Ishâq Wâṣiti Kufi
- * Yahyâ Ibn Zakariyyâ Ibn Abû Zâidah Hamdâni
- * Yahyâ Ibn Qâsim Tamtâm
- * Yahyâ Ibn Kathîr Ibn dirham 'Anbari
- * Yazîd Ibn Kumait Ibn Abû J'ad
- * Imâm Abû Yûsuf
- * Y'alâ Ibn Hârith Ibn Harb Muhâribi Kufi
- * Yûsuf Ibn Maymûn
- * Yunus Ibn Abû Ishâq Suba'î
- * Yunus Ibn Bukair Ibn Wâsil Shaybâni
- * Yunus Ibn Ṣabîh Samarqandi
- * Yunus Ibn Nâf'i Marwazi
- * Yunus Ibn Yazîd Abali

CHAPTER SIX

Imâm Sâhib's upbringing and his academic pursuits

With regards to his birth, the most authentic version is that Imâm Sâhib (*Rahmatullâhi alaihi*) was born in Kufa when a number of Sahâbah ؓ were still alive in Kufa. His physical upbringing also took place in Kufa. However, at the very beginning, nobody encouraged him to pursue Ilme-Dîn (religious knowledge). This is one of the reasons he started pursuing Ilm at a later stage in life. Nobody drew his attention to the fact that he could hear Ahâdith directly from certain Sahâbah ؓ. He eventually became involved in business.

At a later stage in his life, Allah ﷻ honoured Imâm Sh'abi (*Rahmatullâhi alaihi*) to draw his attention towards Ilmi pursuits. Imâm Sh'abi (*Rahmatullâhi alaihi*), due to his Imâni insight, perceived a natural sense of nobility within Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). He therefore encouraged him to pursue religious knowledge. When Imâm Sâhib ultimately focussed his attention towards Ilm, he surpassed even his contemporaries.

Imâm Sâhib remained in Kufa until such time when the governor of Kufa, Yazîd Ibn 'Amr Ibn Hubairah, instructed him to become the Qâdi of Kufa. His refusal to accept the post of Qâdi brought upon him the wrath of Yazîd. He repeatedly lashed him but to no avail. Imâm Sâhib continued declining the post. After some time, Yazîd set him free. He thereafter left Kufa for Makkah Mukarramah and remained there until the fall of the Banu Umayyah reign.

Khalifah Abû J'afar Mansûr 'Abbâsi gave him a very honourable

welcome. Towards the latter part of Imâm Sâhib's life, this Khalifah also desired to appoint him as a Qâdi but again he declined the post. Once again he was lashed and jailed. Imâm Abû Hanîfah (*Rahmatullâhi alaihi*), however, remained firm in his refusal and after remaining for a period of about forty days in jail, he passed away.

Imâm Sh'abi's incident

Abû Muḥammad Hârithi narrates that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) said: "I once happened to pass by Imâm Sh'abi (*Rahmatullâhi alaihi*) while he was seated. He summoned me and asked: "Who do you normally frequent?" I mentioned a certain person's name, whereupon he said: "I am not enquiring about who you visit in the market-place. I want to know which Ulamâ you frequent?" I replied: "My visits to the Ulamâ are very limited." Imâm Sh'abi remarked: "Don't do this! Divert your attention towards Ilm and the company of the Ulamâ. I perceive signs of intelligence emanating from you." Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) adds: "His advice had a profound effect on my heart. I thereafter discontinued going to the market-place and commenced studying Ilm. Allah ﷻ made his advice rather beneficial for me."

Another student of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*), Qubaisah Ibn 'Uqbah Ibn Muḥammad Ibn Sufyân Sawâi Kufi says that at the beginning, Imâm Sâhib used to engage in debating with the false and deviated sects. He gained tremendous fame in this art. He eventually abandoned this field and directed his attention towards Fiqh (jurisprudence) and Hadîth and he became an Imâm in these sciences as well.

His occupation with Fiqh and its background

Qâdi Abul-Qâsim Ibn Kâs and Khatîb Baghdadi narrate from Imâm Sâhib's student, Imâm Zufar Ibn Huzail and Abû Muḥammad Hârithi narrate from Qubaisah that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) is reported to have said: "My attention was more focussed towards 'Ilmul-Kalâm (scholastic theology). I had excelled in this field to such levels that people started looking up towards me in honour. I was bestowed with the same excellence in the science of debate as well. I remained obsessed with this dilemma for some time and continued debating and responding to various objections levelled against this field. There were many people well-acquainted with this science in Basra. I went there as many as twenty times and I once stayed there for over a year debating with the "Ibâdiyyah" and "Sifariyyah" factions of the Khawârij group. I was also confronted with the Hashawiyyah faction and many other groups as well. I used to refer to 'Ilmul-Kalâm (Scholastic theology) as the most noble and virtuous of all sciences because this science formed the very basis of Dîn. However, after some time, I questioned myself, "Did the Sahâbah and the Tâbi'în pursue what we are pursuing? Did they possess the same qualities as us?" In spite of them being more competent, knowledgeable and more enlightened with the realities and Sh'ari sciences than us, they did not become entangled with debates and arguments with the opposition. They themselves refrained from it and advised others also to refrain. I mulled over the fact that their thoughts were more focussed upon the laws of Shar'iah and jurisprudence. Their discussions were centred around this field only. Their gatherings would convene and terminate for this purpose only. They continued imparting this knowledge to the people and encouraged them also to pursue this branch of knowledge. I also witnessed that those who take a keen interest in the science of 'Ilmul-Kalâm, their character is not in line with that of the pious

predecessors. I remained in this dilemma for some time thereafter.

We used to sit close to the Majlis (gathering) of Hammâd Ibn Abû Sulaymân. One day, a lady came to me and enquired from me that a man wished to issue Talâq (divorce) to his wife in the Sunnah manner. How should he go about it? I was unable to answer her question. I felt rather ashamed over this. I advised her to enquire from Hammâd Ibn Abû Sulaymân and inform me of the answer as well. She went and enquired from him whereupon he replied: "When the woman becomes clean from her menses, her husband, without having intercourse with her, should issue her with one Talâq. He should leave her like this until such time that she experiences her second cycle of menses. When she gets clean from this cycle and has a clean bath, her 'Iddat is over (and her Nikâh has terminated).⁶² She may now marry another man if she so desires."

The lady came and informed me as to what Hammâd said. There and then, I made up my mind that there is no need for 'Ilmul-Kalâm. I picked up my shoes and proceeded straight to the Majlis of Hammâd Ibn Abû Sulaymân. I used to listen and memorise the Masâil (propositions) explained by him. He would then repeat the same propositions the next day. I used to remember everything whilst my class-mates would make mistakes. Owing to this, he instructed the entire class that nobody but Abû Hanîfah should sit in front of him. I stayed in his service for a period of twenty years.

⁶² This number is for a bondswoman. The number for a free woman is three cycles of menses provided she is a woman who experiences Haid (menses). If she does not experience Haid, the 'Iddat for a bondswoman is one-and-half (lunar) months and three (lunar) months for a free woman. This is the 'Iddat for a woman whose marriage has been consummated. If the marriage has not been consummated, the Nikâh terminates with the pronouncement of Talâq. There is no 'Iddat in this case. A pregnant woman's 'Iddat terminates with the termination of her pregnancy and a widow's 'Iddat is four months and ten days.

Thereafter, a thought occurred to me that I might as well initiate my own Majlis. With this intention, I came into the Musjid but my heart did not accept this. I eventually went and sat down in his gathering again. Coincidentally, the same night he received news from Basrah that one of his relatives died leaving behind some wealth and no other heir apart from him. He was therefore forced to go away to Basrah. He appointed me to teach in his place. While he was away, many such issues cropped up, the ruling of which I had never heard from him. During the two months he was away, I continued answering questions and writing them down as well. There were seventy such propositions which I had answered on my own. Upon his return, I showed him the answers and he agreed to forty of them and disagreed with the remaining thirty. That is when I took an oath that I will never leave him all my life. Accordingly, I never left him."

One of the reasons cited for abandoning 'Ilmul-Kalâm for jurisprudence is that on one occasion, a discussion on "Eelâ" took place. Imâm Sâhib asked one of his companions what the word "Eelâ" means. The friend retorted: "You are a professional in 'Ilmul-Kalâm whereas knowing about this (Eelâ) is more necessary upon you!" He thereafter started appearing in the Majâlis of Hammâd Ibn Abû Sulaymân. Subsequently, he attained a status in Fiqh which others could not attain.

Khatîb Baghdadi narrates from Imâm Abû Yûsuf and Abû Muḥammad Hârithi narrates from Haytham Ibn 'Adi that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) said: "When I intended to study 'Ilm, I started pondering over every branch of 'Ilm. Firstly, I started pondering over the status and ultimate result of 'Ilmul-Kalâm. I realized that this branch would only lead to evil being attributed to me and I will be branded as a slave of desires. I thereafter started pondering over literature and grammar. I realized that I would have

to sit in the company of children and teach them all this. I thereafter started pondering over poetry. I ultimately realized that it would lead to praising some and belittling others and also to falsehood. I thereafter pondered over 'Ilmul-Qirât and realized that this field will also lead me to the company of minors. I thereafter pondered over 'Ilmul-Hadîth and learnt that a very long life-span is required for this and also, youngsters will gather to acquire this branch of knowledge. There is a possibility that accusations of falsehood and weak memory be levelled against me and then I will have to live my entire life with these accusations. I thereafter started pondering over 'Ilmul-Fiqh (jurisprudence). The more I pondered over it, the greater the awe it inspired within me. I found no fault whatsoever in this branch of knowledge. I also learnt that the pursuit of this branch brings in its wake the company of the 'Ulamâ, jurists and Mashâikh. Their character and noble habits also show up within a person. It also became clear to me that the fulfilment of religious dues, the establishment of Dîn and the performance of rituals are not possible without the knowledge of Fiqh and the pursuit of Dîn as well as the dunyâ (materialistic things) is confined to Fiqh. I thereafter became totally absorbed in this field."

Imâm Sâhib's proficiency in every branch of knowledge

Some biographers of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) have recorded that Imâm Sâhib was bestowed with a great part of knowledge ('Ulûme Dîn). In 'Ilmul-Kalâm (scholastic theology), people used to look up to him with honour. In logic, he was so remarkable that people awarded him the undisputed title of Imâmu Ahlir-Rây (the leader of the scholars of logic). He was quite proficient in Arabic literature and in the Arabic language as well. Many issues of jurisprudence are based on the proficiency of the arabic language. Why won't he be proficient in Arabic? In response to his opponents' allegations over his non-proficiency in Arabic,

‘Îsâ Ibn Ayyûb presented certain Fiqhi propositions of Imâm Sâhib which clearly establish his proficiency in this field as well. In regards to poetry, a few of his words of wisdom appear later on in this book. As for his proficiency in ‘Ilme-Qirât, people have written separate booklets on this issue. Certain Qirâts (styles of recitation) with Imâm Sâhib’s Sanad (chain) have also been narrated in the books of Tafsîr as mentioned by ‘Allâmah Zamakhshari (*Rahmatullâhi alaihi*) and others.

The author’s curse

Woe unto he who alleges that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was not a Hâfiz of the Holy Qurân. It has been authentically established that he used to complete sixty recitations of the Qurân every Ramadân. The recitation of the entire Qurân in one Rak’at is also authentically established as mentioned later on.

‘Allâmah Khawârizmi has written a poem on Imâm Sâhib, the translation of which is as follows:

Imâm Abû Hanîfah is a man of great merit. His Qirât (recitation of the Holy Qurân) was clear and refined. When his recitation was presented before the Qurrâ of his times, they were taken aback with its beauty. Abû Hanîfah’s virtues? Allah, Allah! All the Qurrâ and the Fuqahâ (jurists) surrendered before him. The Khalifas were rendered insignificant before his ‘Ilmi proficiency. He was the undisputed leader of the Fuqahâ of the world. Whenever he issued a Fatwâ (legal verdict), his view was readily accepted. As Imâm Shâfi’î (*Rahmatullâhi alaihi*) says: "In the field of Fiqh, all the people are dependent upon Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."

Imâm Muzani, who was one of the most prominent students of Imâm Shâfi’î (*Rahmatullâhi alaihi*), used to always study the books

of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). When his nephew (sister’s son), Imâm Tahâwi (*Rahmatullâhi alaihi*) witnessed this scene, he abandoned the Shâfi’î school of thought for the Hanafi school of thought.

With regards to his expertise in the field of Hadîth, Imâm Abû Yûsuf (*Rahmatullâhi alaihi*) says: "My Ustâd, Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was more knowledgeable in authentic Hadîth than I am. Also, I haven’t witnessed anyone more knowledgeable in the commentary of Ahâdîth than him."

Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) possessed perfect insight in the field of ‘Ilale-Hadîth (the art of establishing the authenticity or misrepresentation of Hadîth). He was also well-versed in Jarah and T’adîl (the science of declaring a narrator as reliable or unreliable). He was an accepted professional in this field. Imâm Tirmizi records in his Sunan on the authority of Ham’âni that he heard Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) saying: "I haven’t witnessed a more deceitful person than Jâbir J’ufi and I haven’t witnessed a person more competent in the field of Hadîth than ‘Atâ Ibn Abî Rabâh."

Imâm Bayhaqi (*Rahmatullâhi alaihi*) records in Madkhal from ‘Abdul-Hamîd that he witnessed Abû S’aîd San’âni asking Imâm Abû Hanîfah (*Rahmatullâhi alaihi*): "What is your opinion regarding the acceptance of Ahâdîth from Imâm Thawri?" Imâm Sâhib replied: "Write down his Ahâdîth. (In other words, you may accept his narrations.) He is a reliable person. However, do not record the Ahâdîth narrated by Abû Ishâq from Hârith and the Ahâdîth narrated by Jâbir J’ufi."

Khatîb Baghdadi narrates that Sufyân Ibn ‘Uyaynah said: "The first person who accorded me a seat of honour in the field of Hadîth was

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of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). When his nephew (sister’s son), Imâm Tahâwi (*Rahmatullâhi alaihi*) witnessed this scene, he abandoned the Shâfi’î school of thought for the Hanafi school of thought.

With regards to his expertise in the field of Hadîth, Imâm Abû Yûsuf (*Rahmatullâhi alaihi*) says: "My Ustâd, Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was more knowledgeable in authentic Hadîth than I am. Also, I haven’t witnessed anyone more knowledgeable in the commentary of Ahâdîth than him."

Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) possessed perfect insight in the field of ‘Ilale-Hadîth (the art of establishing the authenticity or misrepresentation of Hadîth). He was also well-versed in Jarâh and T’adîl (the science of declaring a narrator as reliable or unreliable). He was an accepted professional in this field. Imâm Tirmizi records in his Sunan on the authority of Ham’âni that he heard Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) saying: "I haven’t witnessed a more deceitful person than Jâbir J’ufî and I haven’t witnessed a person more competent in the field of Hadîth than ‘Atâ Ibn Abî Rabâh."

Imâm Bayhaqi (*Rahmatullâhi alaihi*) records in Madkhal from ‘Abdul-Hamîd that he witnessed Abû S’aîd San’âni asking Imâm Abû Hanîfah (*Rahmatullâhi alaihi*): "What is your opinion regarding the acceptance of Ahâdîth from Imâm Thawri?" Imâm Sâhib replied: "Write down his Ahâdîth. (In other words, you may accept his narrations.) He is a reliable person. However, do not record the Ahâdîth narrated by Abû Ishâq from Hârith and the Ahâdîth narrated by Jâbir J’ufî."

Khatîb Baghdadi narrates that Sufyân Ibn ‘Uyaynah said: "The first person who accorded me a seat of honour in the field of Hadîth was

Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). What happened was that when I arrived in Kufa, he openly informed the people that I am most knowledgeable of the Ahâdîth narrated by 'Amr Ibn Dînâr. People started gathering around me and I started teaching those Ahâdîth to them."

The sublime status of Imâm Sâhib can be gauged merely from the fact that his opinion was sought over a great personality like Sufyân Thawri and also from the fact that he appointed Sufyân Ibn 'Uyaynah to impart Ahâdîth to the people.

Abul-Muayyid Khawârizmi writes in praise of Imâm Sâhib: "N'umân Ibn Thâbit was exposed to every branch of knowledge to such an extent that he surpassed even the most learned of his contemporaries. From all those branches of knowledge, he eventually reached 'Ilmul-Fiqh which was rather intricate and confined to a few people only. His superior nature guided him towards Hammâd Ibn Abû Sulaymân. Accumulating all his knowledge, Imâm Sâhib, in spite of being hounded by his jealous rivals, started issuing Fatwâs (Shari verdicts). In a little while, he reached such an elevated rank in the field of Fiqh that he broke the courage of his jealous rivals. He was confronted with the deviated sects as well but he guided them also onto the right path. How truly Allah ﷻ portrays it in the following words, "For every nation, there is a guide." [Sûrah R'ad verse 7]

CHAPTER SEVEN

Teaching and issuing of Fatâwâ

Allâmah Khawârizmi narrates from Abul-Walîd and Qâdi Abû 'Abdullâh Sumairi from Hammâd Ibn Salmah and Dâwûd Tâi that after the demise of Ibrâhîm Nakh'aie, people turned towards Hammâd Ibn Abû Sulaymân and accepted him as the Mufti of Kufa. Because of him, people were independent of others. At the demise of Hammâd, his students became concerned over the annihilation of Fiqh. An urgent need was felt for someone to occupy the place of Imâm Hammâd to issue Fatâwâ and continue advising the masses. He had a very intelligent son who was appointed by a unanimous decision of the students to become a successor to his father. However, he was unable to last long since he was predisposed to Arabic grammar and literature. His deficiency was perceived by the others as well.

Thereafter, Mûsâ Ibn Kathîr was appointed in his place. He was also not very competent at Fiqh. However, he was fortunate to gain the company of the leading Mashâikh. Coincidentally, he decided to proceed for Haj (leaving the position unoccupied once again). Thereafter, people decided to appoint Abû Bakr Nahshali (*Rahmatullâhi alaihi*) but he declined to accept the post. They requested Abû Bardah and he also declined the offer. However, Abû Bakr Nahshali, Abû Husain and Yazîd Ibn Abû Thâbit said: "Khazzâz⁶³ is very well-versed. Appoint him in this position." Although Imâm Sâhib was relatively younger than the others at that time, everyone agreed to appoint him. When approached, he submitted: "I do not want 'Ilm to get annihilated." Hence, he

⁶³ Khazzâz literally means "silk merchant". This is a reference to Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) as this was his old profession.

accepted their appointment and assisted them by taking up this position of teaching and issuing Fatâwâ. He was also accepted by the masses. Imâm Sâhib was rich, generous, intelligent and very well-versed. He primed himself for this trying position. He was very sympathetic towards the people and attended to them with love and affection.

Abul-Walîd says: "Although Imâm Sâhib was relatively young, people attained from him all what they could not attain, neither from their seniors nor from his contemporaries. Hence, the people abandoned the others for Imâm Sâhib's company. Many of his students later turned out to become Imâms of their times. Even great 'Ulamâ used to attend his gatherings. After him, in the second rank, personalities in the likes of Abû Yûsuf, Asad Ibn 'Amr, Qâsim Ibn M'an, Zufar Ibn Huzail and Walîd Ibn Ibbân appeared in Kufa. Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) imparted knowledge to them all. He was very considerate of them and always approached them with favourable conduct.

Ibnu Abî Laylâ, Sharîk and Ibnu Shubrumah started opposing him and persisted with their attacks of fault-finding against him. However, Imâm Sâhib became more and more accepted amongst the people. The leaders also realized their indispensability. The Khalifahs started remembering him and the noble and leading personalities of the hierarchy also started honouring him. His status amongst the people continued soaring whilst the number of his students also continued rising steadily. His gathering was the largest in the Musjid. He was very competent in answering the questions posed to him. Hence, people continued to refer to him more and more. Imâm Sâhib used to assist the people in alleviating their problems. He used to take upon himself the burdens of others and accomplish such work which others were unable to accomplish. This also contributed towards his noble status. In short, divine fate

had rendered him successful in spite of his jealous and malicious enemies. How marvellously a poet put it when he said:

"You will find the high-ranking people to be maliciously envied but you won't find anyone being jealous of the depraved."

His resignation from teaching and issuing of Fatâwâ and the reason for his return

At the beginning, Imâm Sâhib remained dejected and silent without answering any questions whatsoever. One day, he witnessed himself in a dream digging up the Mubârak grave of Rasûlullâh ﷺ. He saw himself exhuming the Mubârak bones and placing them upon his chest. Imâm Sâhib himself relates: "I was jolted awake from my sleep in a state of profound grief. I started crying out of self-pity because stern warnings have been issued against the exhuming of the deceased and this after all was the Mubârak grave of Rasûlullâh ﷺ. Ultimately, I relinquished teaching and remained within the confines of my home. Under the impression that I had taken ill, many people came to visit me. One of them, after checking that my pulse was in order, asked me what the problem was all about. I related the dream before him whereupon he consoled me: "Don't worry! There is an interpreter here who is a close companion of Muḥammad Ibn Sîrîn (the greatest dream-interpreter of his times). We will send for him." I replied: "No, I will go to him myself." Imâm Sâhib further relates: "I went to him and related the entire dream to him. He asked me if I myself had seen this dream. I replied in the affirmative whereupon he interpreted the dream thus: "Whatever you say is true, then you will overcome such feats in the establishment of the Sunnah which the others prior to you were not able to overcome. And you will penetrate the very depths of 'Ilm (religious knowledge)." When I heard this interpretation, I started exerting myself in 'Ilm more and more." According to some narrations, Imâm Sâhib asked Muḥammad Ibn Sîrîn (*Rahmatullâhi*

alaih) directly. With negligible differences, all the narrations are more or less the same.

CHAPTER EIGHT

Imâm Sâhib's Fiqhi (juristical) school of thought and its basic principles

(1) Khatîb Baghdadi and Abû 'Abdullâh Sumairi narrate from Yahyâ Ibn Darîs that Yahyâ himself says: "I was seated in the company of Sufyân Thawri (*Rahmatullâhi alaihi*) when a very learned and pious person came and told him: "O Abû Abdullâh! Over what issue are you angry over Abû Hanîfah?" He replied: "What do you have to say about him?" The learned man replied: "I have heard something which is very fair and impartial from Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). I heard him saying: "First and foremost, I look into the Holy Qurân. If I do not come across any religious injunction there, then I check the Sunnah of Rasûlullâh ﷺ. If I don't come across anything there, then I refer to the statements of the Sahâbah ؓ. However, if they differ over any issue, then I accept whichever one I wish. However, I remained restricted to their statements. I don't forsake any of their statements for someone else's statement. If I do not come across any of the Sahâbah's ؓ statements over that issue and people like Ibrâhîm Nakh'aie, Sh'abie, Ibnu Sîrîn, Hasan Basri, 'Atâ Ibn Abî Rabâh, and S'aid Ibn Musayyib etc. have expressed their views over that issue, then these are personalities who have made Ijtihâd (inferred) themselves, so I also make Ijtihâd over that issue." Yahyâ Ibn Darîs says: "When Sufyân Thawri heard this, he remained silent and didn't utter a single word." Khatîb Baghdadi narrates exactly the same thing from 'Abdullâh Ibn Mubârak as explained further ahead.

(2) Khatîb Baghdadi and Abû 'Abdullâh Ibn Khusru narrate from Fudail Ibn 'Ayâd (*Rahmatullâhi alaihi*) that whenever Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was confronted with any religious

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issue and there was an authentic Hadîth related to it, he would follow the Hadîth. If there was no Hadîth, he would follow whatever has been established from the Sahâbah and Tâbi'in. If nothing has been established from them, he would employ logic and inference and what outstanding logic he would employ!"

(3) Khatîb narrates a similar narration from Hamzah Sakri that he heard Imâm Abû Hanîfah (Rahmatullâhi alaihi) saying: "If I come across any Hadîth of Rasûlullâh ﷺ on any issue, I do not forsake that Hadîth for something else. I follow that Hadîth. If conflicting statements of the Sahâbah are found on that issue, then I select any one of them. However, if the Tâbi'in have made any statements on the issue, I contest it. In other words, I also make Ijtihâd like them."

(4) Khatîb narrates from Abû Ghassân that he heard Isrâîl saying that Nu'mân is the best of people. He committed to memory every Hadîth which had a Fiqhi (juristical) injunction. He also had exceptional insight into the Ahâdîth. This is why he was held in such high esteem by the ministers and leaders. If anyone had to debate with him on any Fiqhi issue, it would be extremely difficult for him to release himself.

(5) Mus'ir Ibn Kudâm says: "Whoever places Abû Hanîfah between himself and Allah ﷻ, I have hope that no fear will befall him nor was he deficient in any way (by choosing Imâm Sâhib as his leader)."

(6) Abû 'Abdullâh Muḥammad Ibn Sufyân Ghanjâr narrates in his Târîkh (historical manuscript) from N'aîm Ibn 'Umar that he heard Imâm Abû Hanîfah (Rahmatullâhi alaihi) saying: "People are rather strange in alleging that I issue Fatwas (religious verdicts) based on my own opinion whereas all my Fatwas are based on Âthâr (narrations) only."

(7) Abû Al-Muzaffar Sam'âni, in his Kitâb "Al-Intisâr"⁶⁴ and Abû Ismâ'il Harawi, in his Kitâb "Zammul-'Izâm" narrate from Nûh Al-Jâm'î that he asked Imâm Abû Hanîfah (Rahmatullâhi alaihi): "People have started discussing new issues like A'râd⁶⁵ and Ajsâm⁶⁶. What is your view on this matter?" Imâm Sâhib replied: "These are issues dealt with by the philosophers. You hold firmly onto the narrations and the pathway of the pious predecessors. Remain aloof from new-fangled issues as they are all Bid'ah (innovations)."

(8) Harawi narrates from Imâm Muḥammad Ibn Hasan Shaybânî (Rahmatullâhi alaihi) that Imâm Abû Hanîfah (Rahmatullâhi alaihi) made an imprecation thus: "May the curse of Allah befall 'Amr Ibn 'Abîd. (He was the leader in his times of the deviated M'utazilah group.) He has brought before the people such innovative issues in the field of 'Aqâid in which there is no benefit for them."

(9) Khatîb Baghdadi narrates from Hasan Ibn Ziyâd (Rahmatullâhi alaihi) that Imâm Abû Hanîfah (Rahmatullâhi alaihi) said: "Whatever we are capable of, in those issues our opinion is very good. However, if someone comes about with an opinion better than ours, then it will surpass our opinion in its accuracy."

(10) A similar narration is narrated by 'Abû 'Abdullâh Sumairi from Ismâ'il Ibn Hammâd Ibn Abû Hanîfah that Imâm Abû Hanîfah (Rahmatullâhi alaihi) said: "Whatever we say, is only an opinion."

⁶⁴ The complete name of the Kitâb is "Al-Intisâr Fî Aimmatil-Amsâr" by Sam'âni. Ibnul Jawzi Yûsuf Ibn 'Abdullâh has also compiled a Kitâb by this name.

⁶⁵ Plural or 'Ard. Refers philosophically to something which does not have an existence of its own except when attached to something else, like colour, temperature etc.

⁶⁶ Plural of Jism. Refers to something which has an existence of its own and has length, breadth and height.

We do not compel anyone to accept whatever we say nor do we say that it is Wājib to accept. If anyone does have a more favourable opinion, he should express it and we will accept it."

(11) Khawârizmi narrates from Hasan Ibn Ziyâd (*Rahmatullâhi alaihi*) that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) said: "It is not permissible for anyone to express his personal opinion when the issue is mentioned in the Qurân and Ahâdîth or when there is a consensus of the Sahâbah over that issue." When there is a difference of the Sahâbah, Imâm Sâhib takes the view which is closest to the Qurân and Sunnah and he endeavours to acquire the most closest view. However, when none of the aforementioned three avenues are available, Imâm Sâhib would make Ijtihâd (infer) and permit the other jurists who are well-acquainted with this field, to do the same. This was the practise of the predecessors."

(12) Qâdi Abû 'Abdullâh Saymari narrates from Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) and he from Sh'abi that Masrûq said: "A person who takes an oath to commit a sin, there is no Kaffârah (expiation) upon him." Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) informed Sh'abi: "Allah ﷻ has established Kaffârah for it when he mentions the verse of Zihâr and He has also declared it a sin. Allah ﷻ says: "They are saying something detestable and false." [Sûrah Mujâdalah verse 2] (In other words, Allah ﷻ did not explicitly fix a Kaffârah for a sin but He considered Zihâr to be a sin and instituted a Kaffârah for it. Hence, there is Kaffârah for one who takes an oath to commit a sin.) Upon this, Sh'abi replied: "Are you a Qayyâs (one who draws conclusions and inferences)?"

(13) Khawârizmi narrates from 'Abdullâh Ibn Mubâarak that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) did not utter a single word on any Mas'alah without any proof from the Qurân and Sunnah. Abû

'Abdullâh Saymari narrates from Imâm Muzani (*Rahmatullâhi alaihi*) that Imâm Sh'âfie (*Rahmatullâhi alaihi*) said: "In the field of Qiyâs (analogy and drawing of inferences), all the people are in need of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."

(14) Saymari narrates from Hasan Ibn Sâlih that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was always in search of Nâsikh (abrogating) and Mansûkh (abrogated) Ahâdîth so that he may practice on the one which is established from Rasûlullâh ﷺ. Imâm Sâhib was a Hâfiz of all the Ahâdîth found in Kufa and he was a staunch follower of them. Also, from all the Ahâdîth that appeared in Kufa, he used to practice upon those Ahâdîth which mention Rasûlullâh's ﷺ latter practises (instead of his former ones).

(15) Saymari again narrates that Hâfiz Mu'ammâr Ibn Râshid said: "I haven't met anyone who can surpass Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) in the faculty of Fiqh (jurisprudence) and in the field of logic and inference of Masâil (juristical propositions). Similarly, I haven't come across anyone more fearful of Allah ﷻ than him. He was extremely fearful of including anything doubtful in the Dîn of Allah ﷻ."

(16) Once again Saymari narrates that Ibnu Shubrumah said: "Expression of one's personal opinion in the Dîn of Allah ﷻ is not permissible. If it was permitted, it would have been permitted for Abû Hanîfah because he was bestowed with "Allah-given" insight."

(17) He again narrates that Zuhair Ibn Mu'âwiyah said: "I was in the company of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) when Abyad Ibnu Al-Aghar was debating with him over a certain issue. Each one of them continued presenting 'proofs in justification of their respective views when suddenly a man, most probably a Madani,

bellowed out from a corner of the Musjid: "He is a Qayyâs! (One who employs logical proof rather than transcribed proof.) Leave him alone, because the first being to employ logic was Iblîs."⁶⁷ Imâm Sâhib turned his attention towards him and remarked: "Sir! You have been inaccurate in your statement. Iblîs was guilty of totally disobeying the command of Allah ﷻ. As Allah ﷻ Himself declares in the Holy Qurân:

"And when We told the angels, "Prostrate before Âdam", they all prostrated except Iblîs. He was of the Jinns and he disobeyed the command of his Lord." [Surah Kahf verse 50]

The Qurân also says: "So the angels prostrated, every one of them except Iblîs. He refused to be from amongst the prostraters." [Surah Hijr verse 30-31]

Similarly, Allah ﷻ says: "They all bowed down except Iblîs. He refused and he was proud. And he was of the Kâfirîn (those who reject faith)." [Surah Baqarah verse 34]

According to another verse, Iblîs retorted: "He said, "Shall I prostrate before one whom You had created from clay?"

This was the position of Iblîs' logic whereas our logic on the other hand is centred around the fulfilment of Allah T'âlâ's commands. Everything we say is referred to the command of Allah ﷻ or the Sunnah of Rasûlullâh ﷺ or to the views of the leading Sahâbah of Rasûlullâh ﷺ or the leading Tâbi'în. Even in this we have carried

⁶⁷ In other words, Shaytân employed a logical proof to excuse himself from making Sajdah before Âdam ﷺ when he theorized that since he was created from fire and Âdam from sand, he was better than Âdam. Why should he then make Sajdah before him?

out the instructions of Allah ﷻ because Allah ﷻ declares: "O you who believe! Obey Allah and obey the Rasûl and those of authority amongst you. If you differ on any issue, then refer it to Allah and the Rasûl, if you do believe in Allah and the last day." [Surah Nisâ verse 59]

So we, in actual fact are following the commandment of Allah ﷻ whereas when Iblîs employed logic, he was guilty of disobeying the commandment of Allah ﷻ. So how can we both be of the same level?"

The pious man replied: "O Abû Hanîfah! I was incorrect in my assumption. I have now repented. May Allah ﷻ illuminate your heart as you had illuminated mine."

The confession of Ibnu Hazm

Ibnu Hazm says: "All the students of Imâm Abû Hanîfah (Rahmatullâhi alaihi) are unanimous over the fact that according to Imâm Sâhib, even a weak Hadîth is better than logic and personal opinions.

On this occasion, Khawârizmi recited the following poem:

Imâm Abû Hanîfah's eyes had never experienced the pleasure of sleep.

In pursuit of the pleasure of Allah ,, he based his Mazhab on Kitâbullah (book of Allah), then upon the magnanimous Sunnah of Rasûlullâh ﷺ

and then upon the consensus of the Muslims because the Muslims see in the darkness with the light of Haq (truth).

Thereafter, Imâm Sâhib draws inferences from the explicit texts of Shar'iah because inference brings about radiance for members of the radiant Shar'iah."

CHAPTER NINE

Imâm Sâhib's distinctive and exclusive features

There are eleven such exclusive features which distinguish Imâm Sâhib from the rest of the Aimmah-e-Mujtahidîn.

First distinguishing feature

Nobody disputes the fact that when Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was born, a great number of Sahâbah ؓ were still around. From this we deduce that Imâm Sâhib hailed from an era approved by Rasûlullâh ﷺ as **one** of the best eras. Also, he declared the people of this era as pious and just.

Imâm Bukhâri, Imâm Muslim and Imâm Ibnu Mâjah (*Rahmatullâhi alaihim*) report on the authority of Hadrat 'Abdullâh Ibn Mas'ûd ؓ that Rasûlullâh ﷺ said: "The best of people are the people of my era, thereafter those who are close to them (those who appear in the next generation) and then those who are close to them (the second group)."

Imâm Muslim narrates from Hadrat 'Âyesha, Tabrâni from Hadrat 'Abdullâh Ibn Mas'ûd, Hadrat Bilâl Ibn S'ad and Hadrat 'Umar Ibn Khaţâb, Bazzâz narrates from Hadrat Jâbir Ibn 'Abdullâh, Diyâ Muqaddisi from Hadrat Bilâl Ibn S'ad and Abû Dâwûd Tayâlasî narrates from Hadrat 'Umar Ibn Khaţâb ؓ that Rasûlullâh ﷺ said: "The best of people are found in the era I am in, thereafter the second, thereafter the third (era)."

The famous poet, Khwârizmi says:

"The Mazhab (school of thought) of Imâm Abû Hanîfah

(*Rahmatullâhi alaihi*) surpasses all the other Mazhabs just as how the shining moon outshines the stars. Imâm Sâhib attained Fiqh with Taqwâ (Allah-consciousness) in the best of times.

No doubt, his Mazhab is the best of all Mazhabs."

Second distinguishing feature

Imâm Sâhib was awarded the noble opportunity of meeting the Sahâbah ؓ. Hâfiz Abû Al-Hajâj Yûsuf Ibn Khalîl narrates in his "Sabî'iyât from Hadrat Anas, Khatîb Baghdadi narrates in "Al-Sunnah" from Hadrat 'Ali, 'Abd Ibn Hamîd and Ibnu Abî 'Âsim narrate in "Al-Sunnah" from Hadrat Abû Sa'id, Ibnu Abû 'Âsim, Tabrâni and Diyâ narrate from Hadrat 'Abdullâh Ibn Basr, Tabrâni and Hâkim narrate from Hadrat Abû Hurairah, Ibnu 'Asâkir from Hadrat Wâthilah Ibn Asq'a, Ibnu Abî Shaybah, Ibnu 'Umar and Abû 'Abdullâh Hâkim narrate from Hadrat Abû 'Abdur-Rahmân Juhani ؓ and all of them narrate from a Sahâbi that Rasûlullâh ؐ said: "Glad-tidings for that person who has seen me and for that person who has seen those who had seen me and also for that person who has seen the beholders of my beholders."

Third distinguishing feature

Imâm Sâhib made Ijtihâd (inference) and issued Fatwas (religious verdicts) during the era of the Tâbi'in. The author relates on the basis of his own Sanad (chain of narrators) that 'Ali Ibn Mushir said: "When Imâm A'amash set out for Haj, I was also amongst those who went out to bid him farewell. When he reached a place called Qâdsiyyah, the people found him to be very dejected. When asked about the reason for his grief, he replied, "Did 'Ali Ibn Mushir bid us farewell?" Upon receiving an affirmative answer, he said:

"Call him here." The people called me. Imâm A'amash was aware of the fact that I used to frequent the company of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). He said to me: "Mushir! Go back to Kufa and request Abû Hanîfah to write out the injunctions of Haj for me." I went back and submitted his request before Imâm Sâhib. Imâm Sâhib dictated the injunctions and I wrote them out. I thereafter submitted the notes to Imâm A'amash."

Bashîr Ibn Walîd also narrates that Imâm Abû Yûsuf said: "When I met Imâm A'amash, he said to me, "Your companion (i.e. Imâm Sâhib) has taken a stand against Hadrat 'Abdullâh Ibn Mas'ûd ؓ." I asked, "On what issue?" He replied, "According to Hadrat 'Abdullâh Ibn Mas'ûd ؓ, the sale of a bondswoman is tantamount to her divorce." Upon this I submitted: "Imâm Sâhib informed us on the basis of a Hadîth of Rasûlullâh ؐ that the sale of a bondswoman does not bring about her divorce." "Where is this Hadîth?" he asked. I replied, "Imâm Sâhib narrated this Hadîth to us on the authority of Ibrâhîm Nakha'î and he from Aswad and he narrated from Hadrat 'Âyesha ؓ that Rasûlullâh ؐ had awarded Hadrat Barîrah ؓ the option (of retaining her marriage or dissolving it)." If the sale of a bondswoman brings about her divorce, the option awarded (to Hadrat Barîrah ؓ) would be meaningless since Hadrat 'Âyesha ؓ had purchased her." Imâm A'amash asked: "Y'aqûb! (Imâm Abû Yusuf's name). Is this Mas'alah mentioned in this Hadîth?" I replied, "Yes. Surely it is mentioned."

Abû Muhammad Hârithi and Abû Al-Qâsim Ibn Kâûs narrate that Abû Bakr 'Ayyâsh said: "I heard Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) saying, "On one occasion, I was with Imâm Sh'abi (*Rahmatullâhi alaihi*) on a ship when he mentioned that the vow taken for the commitment of a sin is not considered nor is there any Kaffârah (penalty) for breaking the vow. I responded, "No! There is

Kaffârah attached to it because Allah ﷻ declares Zihâr to be a sin and He also fixed a Kaffârah for it. Imâm Sh'abi had no answer except, "Are you a Qayyâs (one who draws inferences)?" It has also been narrated that Imâm A'amash (*Rahmatullâhi alaihi*) said: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) is well-acquainted with the finer points and complexities of Fiqh (jurisprudence)."

Jarîr narrates that when a man came to Imâm A'amash (*Rahmatullâhi alaihi*) asking him about some religious issue, he replied: "Go to that group of people who, when confronted with any issue will continue discussing it at length until they come to some solution." By 'the group' he meant the people sitting in the company of Imâm Sâhib."

Qâdi Abû Al-Qâsim Ibn Kâûs narrates that 'Ali Ibn Mushir said that he heard Imâm A'amash (*Rahmatullâhi alaihi*) saying: "Write out the injunctions of Haj from Abû Hanîfah because I don't know of anyone more well-versed than him in the Farâid, Wâjibât and Nawâfil of Haj."

From the aforementioned statements, we deduce that even in the era of the Tâb'ien, Imâm Sâhib was unparalleled in the science of issuing Fatâwâ.

Fourth distinguishing feature

The fact that great and leading Imâms narrated Ahâdîth from him also sets him apart from the others. Abû Muhammad Hârithi says: "The mere narration of Ahâdîth from Imâm Sâhib by the great Imâms is sufficient evidence of his virtue, for example, 'Amr Ibn Dînâr, who is also a teacher of Imâm Sâhib."

Fifth distinguishing feature

Imâm Sâhib attained religious knowledge from about four thousand Tâb'ien, Khatîb Baghdâdi and Abû 'Abdullâh Ibn Kusrû narrate from Rab'î Ibn Yunus that once Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) appeared in the court of Khalifah Mansûr. 'Îsâ Ibn Mûsâ, who was also seated in court, remarked, "This man (in reference to Imâm Sâhib) is in his era, the unparalleled 'Âlim of the entire world." Upon this, Khalifah Mansûr asked Imâm Sâhib: "Who did you attain your knowledge from?" He replied: "I acquired the 'Ilm of 'Umar Ibn Khatâb from the students of 'Umar Ibn Khatâb ﷺ, the 'Ilm of 'Ali from the students of 'Ali ﷺ, the 'Ilm of 'Abdullâh Ibn Mas'ûd from his students, and the 'Ilm of 'Abdullâh Ibn 'Abbâs from his students." Imâm Sâhib also added: "In the times of Hadrat 'Abdullâh Ibn 'Abbâs ﷺ, there was no other greater 'Âlim than him on the face of the earth." Hearing this, Khalifah Mansûr said: "That's enough. You have made an influential impact on establishing your point."

Sixth distinguishing feature

The Imâms who appeared after Imâm Sâhib were not bestowed with such pre-eminent and noble students as Imâm Sâhib was bestowed with. His eminent students are listed in chapter six. Khatîb Baghdâdi reports that Ibnu Karâmah relates: "We were once seated in the company of Wak'î Ibn Jarrâh when a person from the gathering remarked, "How can Abû Hanîfah be wrong when he has in his company personalities like Abû Yûsuf, Zufar and Muhammad, all of whom are well-versed with Ijtihâd and Qiyâs (inference and logic), others like Yahyâ Ibn Zakariyyâ Ibn Abû Zâidah, Hafû Ibn Ghiyâth, Hibbân and Mundil - all of whom are well-acquainted with the preservation and knowledge of Hadîth. How can he be wrong

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when he has in his company people like Qâsim Ibn M'an Ibn 'Abdur-Rahmân Ibn 'Abdullâh Ibn Mas'ûd ؓ who is an Imâm in Arabic literature and lexicography and when he has as his students people like Dâwûd Ibn Naşîr Tâî and Fudâil Ibn 'Iyâd who are great saints and devotees? The person who has such great personalities as his companions can never go wrong. If he does err, these companions are bound to guide him along. Those who level inaccurate allegations against Imâm Sâhib are like animals.

"These are our forefathers. O Jarîr!

When we have all gathered together present someone similar to them in virtue and perfection."

Seventh distinguishing feature

Imâm Sâhib was the first person to compile the science of Fiqh in its written form. He was the first person to compile Kitâbs employing the Fiqhi (juristical) sequence. Thereafter, Imâm Mâlik (*Rahmatullâhi alaihi*) used the same sequence in the compilation of his Muatta. Such compilation did not take place before Imâm Sâhib's times simply because the Sahâbah and Tâb'ien relied more on their memories than on written notes. When Imâm Sâhib witnessed 'Ilm scattered about in disarray, he feared its ruin and neglect. Hence, he compiled it in a book form under various chapters. He started off with Tahârat (Wudû, Ghusl etc.) then with Salâh thereafter Saum and the remaining 'Ibâdât (devotions) followed up by Mu'âmalât (inter-related social dealings) etc. and finally terminating with the laws of inheritance because these laws deal with a person's final condition on the earth. Imâm Sâhib was the very person to compile in a book form Kitâbul-Farâid (laws of inheritance) and Kitâbush-Shurût (preconditions governing certain laws).

An incident

Sayrami narrates from Abû Sulaymân Jawzjâni that Ahmad Ibn 'Abdullâh, the Qâdi of Basrah told him: "We attained the science of Shurût from the people of Kufa." I added: "It is most appropriate for the 'Ulamâ to justifiably say that the foundation for this science was laid by Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). However, you people have made a few changes to it and presented it in a more rhetorical manner. Okay, tell me! Are you able to present any Shurût of either the Kufîs or Basrîs prior to Imâm Sâhib?" He remained silent and after some time he declared: "It is better to accept the truth instead of arguing over falsehood.

That Imâm who bears mountains of 'Ilm in his bosom, the mountains of this earth are nothing before his mountains."

Eighth distinguishing feature

Imâm Sâhib's Mazhab (school of thought) gained popularity in areas where there was no other Mazhab like India, Sindh, Rome, Transoxiana, and most of the non-Arab countries."

Ninth distinguishing feature

Imâm Sâhib used to eat out of his own personal earnings and spend upon the people of 'Ilm (students and 'Ulamâ). He never accepted the gifts of the governors and ministers as will be explained in detail in a separate chapter.

Tenth distinguishing feature

He passed away an oppressed, imprisoned and poisoned man in a state of Sajdah as will be explained in a forthcoming chapter.

Eleventh distinguishing feature

His excessive 'Ibâdat (devotions), abstention from the world, excessive recitation of the Qurân and the numerous occasions he performed Haj, Umrah etc. (all render him superior to the others).

CHAPTER TEN

Imâm Sâhib's jurisprudential skill in the light of other Imâm's views

(1) Abû J'afar Muḥammad Ibn 'Ali

Abû Y'aqûb Yûsuf Ibn Aḥmad Ibn Yûsuf Makki narrates that Abû Ḥamzah Thamâni said: "We were seated in the company of Imâm Abû J'afar Muḥammad Ibn 'Ali (*Rahmatullâhi alaihi*) when Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) appeared and posed quite a few Dîni questions to him. Muḥammad Ibn 'Ali answered his questions whereafter Imâm Sâhib departed. Imâm Abû J'afar thereafter remarked: "How commendable are this man's manners and how sublime is his jurisprudential skill?"

(2) Imâm Mâlik (*Rahmatullâhi alaihi*)

Khaṭîb Baghdâdi narrates that Imâm Shâfi'î (*Rahmatullâhi alaihi*) said: "Imâm Mâlik (*Rahmatullâhi alaihi*) was asked whether he saw Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) whereupon he replied: "Yes, I saw him and I found him to be a man of such calibre that if he claims that this pillar is made of gold, he will prove it to you."

Qâḍi Abul-Qâsim Ibn Kâûs narrates that Imâm Mâlik wrote to Khâlîd Ibn Mukhallad Qutwâni requesting him to send some of Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*)'s writings. According to his request, Khâlîd sent some of Imâm Sâhib's writings to him.

It is narrated from Imâm Shâfi'î (*Rahmatullâhi alaihi*) that he once asked Imâm Mâlik (*Rahmatullâhi alaihi*): "Did you see 'Uthmân Batti?" He replied, "Yes, he was an average person." "Did you see Ibnu Shubrumah?" I then asked. He replied, "Yes, he was a man of knowledge and eloquence." I thereafter asked, "And Abû Ḥanîfah?"

He submitted: "Subhânallah! I haven't come across anyone like him. His knowledge was of such a calibre that if he claimed that this pillar is made of gold, he will logically prove it to you."

Qâdi Abû 'Abdullâh Saymari (*Rahmatullâhi alaihi*) narrates that 'Abdullâh Ibn Mubârak (*Rahmatullâhi alaihi*) said: "I was once seated in the company of Imâm Mâlik (*Rahmatullâhi alaihi*) when a man appeared before us. Imâm Mâlik treated him with utmost respect and honoured his presence. When he departed, Imâm Mâlik asked us: "Do you know who this man is?" When he received a negative reply, he informed us: "This man is Imâm Abû Hanîfah 'Irâqi. If he claims that this pillar is made from gold, it will become like that. In the field of Fiqh, he has been bestowed with such divine guidance by Allah ﷻ that he did not have to make much effort to achieve it."

On one occasion, when Sufyân Thawri (*Rahmatullâhi alaihi*) came to the Majlis of Imâm Mâlik (*Rahmatullâhi alaihi*), he seated him on a place lower than that of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). When he departed, Imâm Mâlik informed his students who the visitor was and he thereafter commented on his juristical abilities and his piety.

(3) Imâm Shâfi'î (*Rahmatullâhi alaihi*)

Khaṭīb Baghdadi relates that Harmalah Ibn Yahyâ said that he heard Imâm Shâfi'î (*Rahmatullâhi alaihi*) saying: "The person who wishes to excel in Fiqh is bound to be in need of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) is one of the personalities who was divinely guided with Fiqh by Allah ﷻ."

Rab'î Ibn Sulaymân narrates that he heard Imâm Shâfi'î

(*Rahmatullâhi alaihi*) saying: "The people are all dependents of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) in the field of Fiqh." Imâm Shâfi'î is also reported to have said: "I haven't seen a greater Faqîh (jurist) than Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)." According to Khaṭīb Baghdadi, the words "I haven't seen" appearing in this narration means "I haven't come across" because Imâm Shâfi'î did not see Imâm Abû Hanîfah (*Rahmatullâhi alaihi*).

Abul-Qâsim Ibn Kâûs narrates that Imâm Shâfi'î said: "The person who did not study Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s books cannot excel in 'Ilm nor can he ever become a Faqîh (jurist)."

Abû Y'aqûb Yûsuf Ibn Aḥmad Makki narrates from Harmalah that Imâm Shâfi'î said: "Both Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) and his Fiqh were admittedly indisputable."

(4) Sufyân Ibn 'Uyaynah

Khaṭīb Baghdadi narrates that Sufyân Ibn 'Uyaynah (*Rahmatullâhi alaihi*) said: "My vision has not fallen upon anyone like Abû Hanîfah."

Qâdi Abû 'Abdullâh Sayrami narrates that Sufyân Ibn 'Uyaynah is reported to have advised: "He who wishes to learn 'Ilmul-Maghâzi (the study of the military expeditions of Rasûlullâh ﷺ), should proceed to Madinah Munawwarah and if he wishes to study the laws of Hajj, he should proceed to Makkah Mukarramah. And as for he who wishes to become well-versed with the science of Fiqh, he should set out for Kufah and sit in the study-circle of the students of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."

It has been reported that Sufyân Ibn 'Uyaynah said: "There are only four (pre-eminent) 'Ulamâ in our times; Ḥadrat 'Abdullâh Ibn 'Abbâs ؓ, Imâm Sh'abi, Imâm Abû Hanîfah, and Sufyân Thawri

(*Rahmatullâhi alaihim*)."

(5) 'Abdullâh Ibn Mubârak

'Abdullâh Ibn Mubârak is reported to have said: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was the most eminent of all jurists. I haven't witnessed anyone as skilled as him in the field of Fiqh (jurisprudence)."

Khaṭīb narrates that Hâfiz 'Abdur-Razzâq Ibn Humâm said that he heard 'Abdullâh Ibn Mubârak saying: "If anyone had the right to employ logical reasoning in Dîni issues, then Abû Hanîfah would have had the right to employ logical reasoning."

Khaṭīb has also narrated that 'Abdullâh Ibn Mubârak is reported to have said: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was an Âyat (a sign)." One person sitting there enquired: "O Abû 'Abdur-Rahmân! Was he an 'Âyat' (sign) of goodness or of evil?" He replied: "How! The word Âyat is only used for goodness and not for evil as the Arabs say, "He is a Ghâyat (ultimate) in evil and Âyat (sign) in goodness". He thereafter recited the following verse: "And We had made the son of Maryam and his mother an Âyat (sign of Our Power)."

Khaṭīb narrates that 'Abdullâh Ibn Mubârak said: "If we are unable to come across any explicit text of the Shari'ah over any Dîni issue and the need for logical reasoning arises, then we will refer to the opinions of Mâlik, Sufyân Thawri and Abû Hanîfah (*Rahmatullâhi alaihim*). However, from amongst these three, Abû Hanîfah is the most pre-eminent. He is the most discerning and he has exceptional insight in the science of Fiqh. He is the greatest Faqîh of them all."

Khaṭīb also narrates that 'Abdullâh Ibn Mubârak said: "If Allah ﷻ

did not assist me with Abû Hanîfah and Sufyân Thawri (*Rahmatullâhi alaihim*), then I would have been like the ordinary masses."

Qâḍi Abul-Qâsim Ibn Kâūs narrates that 'Abdullâh Ibn Mubârak said: "If we do not come across any explicit text of Rasûlullâh ﷺ or of the Sahâbah ؓ on any Dîni issue, then, according to us, the opinion of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) is just like the Hadîth of Rasûlullâh ﷺ."

Saymari narrates that 'Abdullâh Ibn Mubârak said: "If Imâm Abû Hanîfah and Sufyân Thawri (*Rahmatullâhi alaihim*) are unanimous upon any religious issue, I consider them both to be proof enough between me and Allah ﷻ. I regard their opinion as authoritative proof in the Fatâwâ (religious verdicts) that I issue in the Dîn of Allah ﷻ."

Sayrami narrates that Mansûr Ibn Hishâm said: "We were once seated by 'Abdullâh Ibn Mubârak when a person started verbally abusing Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). 'Abdullâh Ibn Mubârak retorted: "Woe unto you! What, are you abusing a man who, for forty years, performed his five daily Ṣalâh with the same Wuḍu? Are you vilifying a man who used to recite the entire Qurân in just two Rak'ât of Ṣalâh? Also, whatever 'Ilm of Fiqh I possess, was acquired from Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."

Abû Muḥammad Hârithi narrates that Hibbân Ibn Mûsâ said: "We were once seated in the company of 'Abdullâh Ibn Mubârak while he was busy dictating Ahâdîth to us. When he said, "N'umân Ibn Thâbit narrated to me....", someone asked him, "O Abû 'Abdur-Rahmân! Who do you mean by this?" He replied, "I am referring to Abû Hanîfah who is a treasure-house of 'Ilm." Upon hearing this, some of the students terminated the copying down of

this Hadith from him. ‘Abdullâh Ibn Mubârak remained silent for some time after which he remarked: "O people! How disrespectful of you! How ill-informed you are of the status of the Imâms! Your cognizance with the ranks of the Imâms is very limited. Nobody is as worthy of being followed as Abû Hanîfah is because he was an Imâm. He was very pious and untarnished. He was a very devout ‘Âlim and Faqîh. He explained ‘Ilm with insight and intuition and with Allah-consciousness like nobody else." The narrator adds: "‘Abdullâh Ibn Mubârak thereafter swore an oath that he will not teach them for another month."

(6) Sufyân Thawri

Khatîb Baghdâdi narrates that Muḥammad Ibn Bishr said: "I used to frequent the Majlis of both Sufyân Thawri and Abû Hanîfah. When I used to go to Abû Hanîfah, he would ask me where I came from. Upon replying that I came from Sufyân Thawri, he used to remark: "You have come from such a personality that if ‘Alqamah and Aswad (*Rahmatullâhi alaihim*) were to appear in our time, both of them would have been in need of him." When I used to go to Sufyân Thawri, he would ask where I came from. Upon my replying that I came from Abû Hanîfah, he would remark: "You have come from a man who is the greatest Faqîh (jurist) on the surface of the earth."

Abû Khâlid Ahmar narrates that he was by Sufyân Thawri when he was asked about a Mas’alah on divorce. He submitted: "Only Abû Hanîfah will be able to guide us to some appropriate plan of action on this matter."

Qâdi Abul-Qâsim Ibn Kâûs relates that Hasan Ibn Zufar said: "Muḥammad Ibn Muhâjir informed us that he heard Sufyân Thawri saying: "The person who contends with Imâm Abû Hanîfah

(*Rahmatullâhi alaihi*) should necessarily be of a higher rank and more learned than him. However, it is almost impossible to find someone like this."

Saymari narrates that Bashâr Ibn Qîrât - who was also Imâm Sâhib’s business-partner - said: "I once accompanied Abû Hanîfah and Sufyân Thawri for the Haj journey. Whenever we encamped in a city or way-station, the local residents would gather around them saying: "Two leading Faqîhs (jurist) of Iraq have come." On these occasions, Sufyân Thawri used to make Abû Hanîfah go ahead whilst he himself would prefer being at the rear. And whenever Sufyân was asked any Mas’alah in the presence of Abû Hanîfah, he wouldn’t answer. Only Abû Hanîfah used to answer.

Sayrami narrates that Zâidah said: "I once saw a Kitâb placed at the head-side of Sufyân Thawri (*Rahmatullâhi alaihi*) which he referred to very frequently. I also sought his permission to peruse that kitâb. He picked it up and handed it over to me. Upon picking it up, I was quite surprised to find it to be the ‘Kitâbur-Rahn’ of Abû Hanîfah. I inquired from him: "Do you study his books as well?" He replied: "I only wish I had all his Kitâbs with me so that I could study them all. In his books, there has been no boundary left in the commentary of ‘Ilm. However, we are not very fair and just towards him."

Abû Y’aqûb Yûsuf Ibn Ahmad Makki relates that Hasan Ibn Abû Mâlik said that he heard Imâm Abû Yûsuf (a most devoted follower and student of Imâm Sâhib) saying: "Sufyân Thawri (*Rahmatullâhi alaihi*) was a more ardent follower of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) than I am."

Abul-Qâsim Ibn K’as narrates that ‘Abdullâh Ibn Mubârak said: "I inquired from Sufyân Thawri as to what his view is over inviting the non-believers towards Islâm before waging war with them. He

replied: "The non-believers are quite aware of the reason we are waging war against them." (In other words, it is not necessary to invite them before waging war.) I thereupon asked: "Does Abû Hanîfah hold the same view as you do?" Hearing this, he lowered his head for a little while. Raising his head once again, he looked about him and when he saw nobody about, he said: "Most definitely; Abû Hanîfah used to easily get to the intricacies of 'Ilm. By Allah! He was a man who held firmly onto the 'Ilm of Dîn. He used to prevent the people from all Harâm (forbidden) activities. He was always in the pursuit of acquiring the Ahâdîth of only reliable narrators. He would always be tracking down the latter (instead of the former) actions of Rasûlullâh ﷺ. In his quest for the truth, in whatever condition he discovered the 'Ulamâ of Kufa, he accepted it and rendered it part of his Mazhab. Some people have levelled baseless allegations against him whilst we remained silent. We seek Allah's forgiveness for this shortcoming."

(7) Imâm Awzâ'î

Khaṭīb Baghdâdî narrates that 'Abdullâh Ibn Mubâarak said: "I went to Syria to meet Imâm Awzâ'î (*Rahmatullâhi alaihi*). I found him in Beirut. He asked me: "O Khurâsâni! Who is this Bid'ati (heretic) in Kufa referred to as Abû Hanîfah?" I returned home and started perusing the Kitâbs of Imâm Sâhib all over again. I extracted a few selected Masâ'il and made a note of them. I continued this activity for three days. On the fourth day, I appeared before him with the book in which I had made notes. He was a Muazzin as well as an Imâm. When he saw the book in my hand, he asked: "What book is this?" I handed the book over to him. He came across a Mas'alah upon which I had written, "Nu'mân Ibn Thâbit says". After calling out the Azân, he continued studying the first part of the book while standing. He thereafter placed the book in his sleeve and performed the Ṣalâh. Once again he started reading the book until he

completed it. He then asked: "O Khurâsâni! Who is this person Nu'mân Ibn Thâbit?" I replied: "He is a Shaikh I met in Iraq." He advised me. He is a man of outstanding virtue from amongst the Mashâikh. Go and attain a tremendous amount of 'Ilm from him." I submitted: "He is the same Abû Hanîfah whom you had prohibited me from."

The same incident has also been related by Abul-Qâsim Jurjurâi from 'Abdullâh Ibn Mubâarak. This narration adds that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) and Imâm Awzâ'î met in Makkah Mukarramah. They had a number of meetings between them. 'Abdullâh Ibn Mubâarak says: "I saw Imâm Awzâ'î discussing the Masâ'il I had noted down with Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) whilst he in turn continued elaborating upon them. When they both parted from each other, I met Imâm Awzâ'î and he remarked: "I envy Imâm Abû Hanîfah over his excessive knowledge and his remarkable intelligence. I seek Allah T'âlâ's forgiveness for my downright folly. Hold firmly onto him as he is totally opposite of what I have been informed." The same incident has also been narrated by Saymari in his book "Akhhâru Abî Hanîfah" on page 78.

(8) Ibnu Juraij

Sayrami narrates that Ibnu Juraij said: "I have received news about Nu'mân, the Faqîh of Kufa, that he is very religious and pious. He is very protective over Dîn and 'Ilm. The worldly-motivated people will never gain influence over the people motivated by the hereafter. As far as I am concerned, Abû Hanîfah will acquire a very astonishing rank in 'Ilm."

Abû Muḥammad Hârithi narrates that Sa'îd Ibn Sâlih said: "We were busy discussing Abû Hanîfah before Ibnu Juraij. He regarded

replied: "The non-believers are quite aware of the reason we are waging war against them." (In other words, it is not necessary to invite them before waging war.) I thereupon asked: "Does Abû Hanîfah hold the same view as you do?" Hearing this, he lowered his head for a little while. Raising his head once again, he looked about him and when he saw nobody about, he said: "Most definitely; Abû Hanîfah used to easily get to the intricacies of 'Ilm. By Allah! He was a man who held firmly onto the 'Ilm of Dîn. He used to prevent the people from all Harâm (forbidden) activities. He was always in the pursuit of acquiring the Ahâdîth of only reliable narrators. He would always be tracking down the latter (instead of the former) actions of Rasûlullâh ﷺ. In his quest for the truth, in whatever condition he discovered the 'Ulamâ of Kufa, he accepted it and rendered it part of his Mazhab. Some people have levelled baseless allegations against him whilst we remained silent. We seek Allah's forgiveness for this shortcoming."

(7) Imâm Awzâ'î

Khaṭīb Baghdâdi narrates that 'Abdullâh Ibn Mubâarak said: "I went to Syria to meet Imâm Awzâ'î (*Rahmatullâhi alaihi*). I found him in Beirut. He asked me: "O Khurâsâni! Who is this Bid'ati (heretic) in Kufa referred to as Abû Hanîfah?" I returned home and started perusing the Kitâbs of Imâm Sâhib all over again. I extracted a few selected Masâ'il and made a note of them. I continued this activity for three days. On the fourth day, I appeared before him with the book in which I had made notes. He was a Muazzin as well as an Imâm. When he saw the book in my hand, he asked: "What book is this?" I handed the book over to him. He came across a Mas'alah upon which I had written, "Nu'mân Ibn Thâbit says". After calling out the Azân, he continued studying the first part of the book while standing. He thereafter placed the book in his sleeve and performed the Ṣalâh. Once again he started reading the book until he

completed it. He then asked: "O Khurâsâni! Who is this person Nu'mân Ibn Thâbit?" I replied: "He is a Shaikh I met in Iraq." He advised me: "He is a man of outstanding virtue from amongst the Mashâikh. Go and attain a tremendous amount of 'Ilm from him." I submitted: "He is the same Abû Hanîfah whom you had prohibited me from."

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Abû Muḥammad Hârithi narrates that Sa'id Ibn Sâlih said: "We were busy discussing Abû Hanîfah before Ibnu Juraij. He regarded

him as a very great personality and lovingly revered him. He also mentioned him a great deal."

Abû Yahyâ Nayshâpûri narrates in his *Manâqib* that 'Umar Ibn Hârûn said: "When Imâm Abû Hanîfah was mentioned before Ibnu Juraij, he addressed the people: "Keep quiet! Undoubtedly he is a Faqîh. Undoubtedly he is a Faqîh. Undoubtedly he is a Faqîh."

(9) Imâm Ahmad Ibn Hanbal

Qâdi Abul-Qâsim Ibn K'as says that Abû Bakr Marwazi narrates that he heard Abû 'Abdullâh Ahmad Ibn Hambal saying: "According to us, it is incorrect that Abû Hanîfah ever said that the Qurân is Makhlûq." Abû Bakr Marwazi adds: "Upon this I remarked, 'Alhamdulillah! O Abû 'Abdullâh! He occupied a lofty pedestal of 'Ilm.'" Upon this, he remarked, 'Subhânallah! In matters of 'Ilm, piety, abstinence from the dunyâ and preference to the hereafter, he occupied such a lofty stage that nobody else would be able to occupy. He was undoubtedly lashed for the simple reason that he declined the post of a judge offered to him by Abû J'afar Mansûr. May Allah ﷻ shower His mercy upon him and may he attain the pleasure of Allah ﷻ."

(10) Yazîd Ibn Hârûn

Khatîb Bagdadi narrates from Darrâr Ibn Sard that Yazîd Ibn Hârûn was once asked: "Who was a greater jurist between Abû Hanîfah and Sufyân Thawri?" He replied: "Sufyân Thawri advanced in the memorising of Ahâdîth whilst Abû Hanîfah in the field of Fiqh."

Khatîb also narrates that Hâfiz Sajjâdah said: "Abû Muslim Mustamli and I appeared before Yazîd Ibn Hârûn when Abû Muslim submitted: "O Abû Khâlid! What is your opinion regarding

studying the books of Abû Hanîfah?" He replied: "If you wish to become a Faqîh (jurist), study his books. I don't know of a single jurist who does not aspire to check the opinion of Abû Hanîfah. In fact, Sufyân Thawri copied down the 'Kitâbur-Rahn' of Abû Hanîfah for his personal use."

Saymari narrates that Tamîm Ibn Muntaşir said: "A person once addressed Yazîd Ibn Hârûn thus: "O Abû Khâlid! Do you prefer the opinion of Imâm Mâlik over that of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)?" He replied: "Write down and accept the Ahâdîth of Imâm Mâlik (*Rahmatullâhi alaihi*) as he was very apt at analysing all the narrators of Ahâdîth. As for Fiqh, this is the science of Abû Hanîfah and his students. And as for 'Ilmul-Farâid (laws of inheritance), it seems as though they were created for this very science."

Imâm Saymari again narrates that Tamîm Ibn Muntaşir said: "I was in the company of Yazîd Ibn Hârûn when coincidentally, mention of Abû Hanîfah was made. One person started hurling defamatory words against Imâm Sâhib. Yazîd Ibn Hârûn kept his head lowered for quite some time and only when the people told him, "May Allah ﷻ have mercy upon you", he submitted: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was a very pious man. He is innocent of all the allegations levelled against him. He was a man who denounced the world. He was a truthful 'Âlim and Hâfiz of Ahâdîth of his times. Every one of his contemporaries I have come across submit that they haven't seen a Faqîh (jurist) greater than Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."

(11) Fadl Ibn Dukain

Khatîb narrates that Hâfiz Abû Nu'aîm Fadl Ibn Dukain said: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was a man who plunged

him as a very great personality and lovingly revered him. He also mentioned him a great deal."

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(11) Fadl Ibn Dukain

Khaṭīb narrates that Hâfiz Abû Nu'aîm Fadl Ibn Dukain said: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was a man who plunged

deep down into religious law."

(12) 'Abdullâh Ibn Dâwûd Kharîbi

Khaṭīb narrates that 'Abdullâh Ibn Dâwûd Kharîbi said "I is compulsory upon the Muslims to make Du'â for Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) in their Ṣalâh." He thereafter mentioned the preservation by Imâm Ṣaḥb of the Sunnah and Fiqh.

Khaṭīb narrates that Naṣr Ibn Ali said: "I heard 'Abdullâh Ibn Dâwûd Kharîbi saying "In regards to Imâm Abû Hanîfah (*Rahmatullâhi alaihi*), there are two groups of people; one group is jealous and the other is ignorant of his virtues. According to me, the ignorant group is better than the jealous."

(13) Naṣr Ibn 'Ali

Sayrami narrates that Naṣr Ibn 'Ali said: "The person who wishes to extricate himself from blindness and ignorance and wishes to attain the sweetness of Fiqh, should study the books of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)"

(14) Shaddâd Ibn Hakîm

Khaṭīb narrates that Shaddâd Ibn Hakîm said: "I haven't witnessed a Faqîh (jurist) as sublime and great as Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."

(15) Makki Ibn Ibrâhîm

Khaṭīb narrates that Makki Ibn Ibrâhîm said: "Abû Hanîfah was the greatest 'Âlim of his times."

(16) Yahyâ Ibn Sa'id

Khaṭīb narrates that Yahyâ Ibn Ma'in said: "I heard Yahyâ Ibn Sa'id Qattân saying: "We are unable to speak lies before Allah ﷻ by claiming that we heard an opinion better than that of Abû Hanîfah (*Rahmatullâhi alaihi*). We have selected his opinions (over others)."

Yahyâ Ibn Ma'in says: "Whilst issuing Fatâwâ, Yahyâ Ibn Sa'id Qattân would always refer to the opinions of the people of Kufa and from these people he would accept and adhere to the opinion of Abû Hanîfah (*Rahmatullâhi alaihi*)."

Khaṭīb narrates that Yahyâ Ibn Ma'in heard Yahyâ Ibn Sa'id saying: "How wonderful and brilliant are the opinions of Abû Hanîfah (*Rahmatullâhi alaihi*)."

(17) Naḍr Ibn Shumail

Khaṭīb narrates that Naḍr Ibn Shumail said: "The people were all asleep and negligent of the science of Fiqh. Abû Hanîfah threw open its doors and jolted the people awake. He expounded and revised this science."

(18) Abû Yahyâ Hammâni

Khaṭīb narrates that Abû Yahyâ Hammâni said: "I haven't witnessed anyone better than Abû Hanîfah (*Rahmatullâhi alaihi*)."

Abû Muḥammad Hârithi narrates that Abû Yahyâ Hammâni said: "From his contemporaries, whoever I have compared to Abû Hanîfah in any virtue, I always found him to be more excellent. I haven't come across any saint as virtuous, devoted and more well-versed in the field of Fiqh than Abû Hanîfah (*Rahmatullâhi*

alaih)."

(19) Mus'ir Ibn Kudâm

Khaṭīb narrates that Ḥāfiz Mus'ir Ibn Kudâm said: "Whoever makes Abû Ḥanîfah an intermediary between himself and Allah ﷻ, I hope no fear will overcome him and that person will not be considered guilty of failing to be cautious."

Qāḍi Abul-Qāsim Ibn K'as narrates that J'afar Ibn 'Awn said: "Mus'ir Ibn Kudâm was once asked as to why he abandoned the opinions of his contemporaries for the opinion of Abû Ḥanîfah. He responded: "Because of the validity of his opinion. If you can present an opinion better than his, I will readily accept that opinion."

He also narrates that Mus'ir Ibn Kudâm said: "We attained the science of Ḥadīth with Abû Ḥanîfah but he surpassed us. Then we opted for ascetism (abandoning the world) and he outstripped us in this as well. Thereafter, we attained Fiqh with him and his juristic excellence is before you."

He also narrates from 'Abdullāh Ibn Mubârak that he saw Mus'ir Ibn Kudâm in the Majlis of Abû Ḥanîfah (*Rahmatullāhi alaihi*). He says that he saw Mus'ir asking him questions as well. Thereafter he said: "I haven't seen any dark-haired Faqīh greater than Abû Ḥanîfah (*Rahmatullāhi alaihi*)."

Saymari narrates that Mus'ir Ibn Kudâm said: "I envy only two personalities in Kufa; Abû Ḥanîfah in his Fiqh and Ḥasan Ibn Sâlih in his Zuhd (abstinence)."

Abû Y'aqûb Yûsuf Ibn Aḥmad Makki narrates that 'Ubaidullah Ibn

Mûsâ said: "I heard Mus'ir Ibn Kudâm saying, "May Allah ﷻ shower His mercy upon Abû Ḥanîfah (*Rahmatullāhi alaihi*). He was undoubtedly a Faqīh and a great 'Ālim."

(20) 'Īsâ Ibn Yûnus

Abû Y'aqûb Ibn Aḥmad Makki narrates from Sulaymân Shâz Kufi that 'Īsâ Ibn Yûnus told him: "Don't ever talk ill of Abû Ḥanîfah and don't ever believe anyone talking ill about him because by Allah! I haven't seen anyone more virtuous and more learned in Fiqh than him."

(21) Ḥāfiz Mu'ammâr

Khaṭīb narrates that Ḥāfiz Mu'ammâr said: "I don't know of anyone who can speak about Fiqh to Abû Ḥanîfah nor am I aware of anyone who is more apt than him in drawing analogies and expounding the Shar'î texts. Also I haven't seen anyone more fearful than him in regards to introducing anything doubtful in the Dîn of Allah ﷻ."

(22) Abû J'afar Râzi

Khaṭīb narrates that 'Abdullāh Ibn Abû J'afar Râzi said: "I haven't seen a greater Faqīh and a more pious man than Abû Ḥanîfah (*Rahmatullāhi alaihi*)."

(23) Fudail Ibn 'Iyâd

Khaṭīb narrates that Fudail Ibn 'Iyâd said: "Abû Ḥanîfah was a great jurist. He was renowned for his Fiqh and piety. He was very affluent and this affluence was bestowed upon those who used to frequent his Majlis. He was a very famous personage. Day and night he was patiently engrossed in imparting religious education. He was a very

silent man but when any issue concerning lawful and unlawful cropped up, he would most skilfully and corroboratively establish the truth. He would stay very far away from kings and rulers."

(24) Imâm Abû Yûsuf

Khaṭīb narrates that Imâm Abû Yûsuf said: "I make Du'â for Abû Ḥanîfah even before I make Du'â for my parents because I heard Abû Ḥanîfah saying that he makes Du'â for Imâm Ḥammâd (his Ustâd) even before he makes Du'â for his parents."

Saymari narrates that Yahyâ Ibn Aktham said: "Whenever Imâm Abû Yûsuf was asked about any injunction, he would respond to it and add: "This is the opinion of Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) and he who makes Abû Ḥanîfah an intermediary between himself and Allah ﷻ, he will turn out to be sincere in his Dîn."

(25) Yahyâ Ibn Aktham

Saymari narrates that Yahyâ Ibn Aktham said: "The people were always of the opinion that Allah ﷻ had bestowed Abû Ḥanîfah with Fiqh, religious knowledge coupled with a practical implementation, generosity and Qurânic character."

Sayrami narrates that Yahyâ Ibn Aktham also said: "Abû Ḥanîfah was a true successor of the past saints. By Allah! There was no successor on the face of the earth like him."

(26) Imâm A'mash

Khaṭīb narrates that Abû 'Ibâd Ḥanafî said: "Imâm A'mash asked Imâm Abû Yûsuf, "Why did your Ustâd, Imâm Abû Ḥanîfah, abandon the statement of 'Abdullâh Ibn Mas'ûd wherein he says:

'The freeing of a bondswoman is tantamount to her divorce?'" Imâm Abû Yûsuf replied: "Because of the Ḥadîth of Rasûlullâh ﷺ in regards to Ḥadrat Barîrah ؓ. When she was set free, Rasûlullâh ﷺ gave her the option of selecting her husband of her days of slavery or her own freedom. She opted for her own freedom." To this A'mash replied: "Abû Ḥanîfah is a very intelligent man." In other words, he found this analogy of Imâm Ṣāhib to be very remarkable."

Y'aqûb bib Shaybah narrates that when Imâm A'mash was asked about a certain injunction, he said: "A better reply to this question can be furnished by N'umân Ibn Thâbit. I am confident of the fact that great blessing was bestowed to his 'Ilm."

(27) Fadl Ibn Mûsâ Sînâni

Abû Y'aqûb Makki narrates that Yahyâ Ibn Âdam said: "I once asked Fadl Ibn Mûsâ Sînâni of his opinion regarding those who were engaged in vilifying and verbally abusing Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*). He responded: "Abû Ḥanîfah presented the people with such a science which they were unaware of. Hence, the people started seething with jealousy."

(28) 'Abdullâh Ibn Yazîd Muqri

Khaṭīb narrates that Abû 'Abdur-Rahmân 'Abdullâh Ibn Yazîd Muqri said: "I haven't witnessed a dark-headed Faqîh (jurist) as remarkable as Abû Ḥanîfah."

Khaṭīb Baghdadi narrates that Bishr Ibn Mûsâ said: "Whenever 'Abdullâh Ibn Yazîd Muqri used to narrate a Ḥadîth of Abû Ḥanîfah, he used to say, 'the king of kings narrated to us...'"

(29) Wak'î Ibn Jarrâh

Khaṭīb narrates that Wak'î Ibn Jarrâh said: "I haven't witnessed a Faqīh nor a person performing Ṣalâh as remarkable as Abû Ḥanîfah (*Rahmatullâhi alaihi*)."

(30) Yahyâ Ibn Ma'în

Saymari narrates that Yahyâ Ibn Ma'în said: "There were (only) four (most outstanding) Fuqahâ (jurists); Imâm Abû Ḥanîfah, Sufyân Thawri, Imâm Mâlik and Imâm Awzâ'î (*Rahmatullâhi alaihim*)."

Yahyâ Ibn Ma'în is also reported to have said: "According to me, the most reliable and most esteemed Qirât is the Qirât of Ḥamzah and in Fiqh, the Fiqh of Abû Ḥanîfah (*Rahmatullâhi alaihi*). I have found the predecessors to hold the same view as well."

When Yahyâ Ibn Ma'în was asked whether Sufyân Thawri narrated any Ḥadīth from Abû Ḥanîfah, he said: "Surely, he narrated from him. Abû Ḥanîfah was a very reliable narrator and most truthful in expounding the laws of Fiqh. In regards to the Dīn of Allah ﷻ, he was most trusted."

Abû Y'aqûb Yûsuf Ibn Aḥmad Makki narrates that 'Abdullâh Ibn Aḥmad Ibn Ibrâhîm Dawraqi said: "When Yahyâ Ibn Ma'în was asked about Abû Ḥanîfah, I was listening as he replied: "He is reliable in terms of accepting Ahâdīth from him. I haven't heard any of the Muḥaddithîn portraying him to be unreliable. Look at the case of Sh'ubah when he writes to Abû Ḥanîfah requesting him to explain a few Ahâdīth. And Sh'ubah is after all Sh'ubah. (In other words, in the field of Ḥadīth, he is of a very eminent rank.)"

(31) Imâm Muḥammad

Saymari narrates that Imâm Muḥammad Ibn Ḥasan Shaybâni (*Rahmatullâhi alaihi*) said: "Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) was a matchless personage of his times. If the earth were to split up because of him, it would split up with one of the mountains of 'Ilm. It would split up with his generosity, sympathy, piety and preference to others for the sake of Allah ﷻ. It would have split up with his 'Ilm and Fiqh."

(32) Yazîd Ibn Zar'ie

Khaṭīb narrates that whenever mention was made of Abû Ḥanîfah before Yazîd Ibn Zar'ie, he would remark: "Swift horses have bolted with his Fatâwâ (religious verdicts) to far off lands."

Khaṭīb narrates that Ḥâfiz Ḥakam Ibn Hishâm said: "Abû Ḥanîfah was a man who did not eject anyone from the Qiblah of Rasûlullâh ﷺ. (He would not regard anyone as a Kâfir) until the person himself clearly enters the doors of Kufr (disbelief). With regards to loyalty and trustworthiness, he surpassed all others. The ruler of his times wanted him to accept the post of treasurer of state or face punishment by lashing. He declined the post and submitted to the lashes so that he may be safe from the punishment of Allah ﷻ."

(33) Ibnu Muḥammad Laythi

Khaṭīb narrates that Ibnu Muḥammad Laythi said: "When I landed in Kufa, I made enquiries about the most eminent 'Âbid (devotee). I was directed to Abû Ḥanîfah. Once again in old age, when I reached Kufa and made enquiries about the most eminent Faqīh (jurist), I was again directed to Abû Ḥanîfah (*Rahmatullâhi alaihi*)."

(29) Wak'î Ibn Jarrâh

Khaṭīb narrates that Wak'î Ibn Jarrâh said: "I haven't witnessed a Faqīh nor a person performing Ṣalâh as remarkable as Abū Ḥanīfah (*Rahmatullâhi alaihi*)."

(30) Yahyâ Ibn Ma'în

Saymari narrates that Yahyâ Ibn Ma'în said: "There were (only) four (most outstanding) Fuqahâ (jurists); Imâm Abū Ḥanīfah, Sufyân Thawri, Imâm Mâlik and Imâm Awzâ'î (*Rahmatullâhi alaihim*)."

Yahyâ Ibn Ma'în is also reported to have said: "According to me, the most reliable and most esteemed Qirât is the Qirât of Ḥamzah and in Fiqh, the Fiqh of Abū Ḥanīfah (*Rahmatullâhi alaihi*). I have found the predecessors to hold the same view as well."

When Yahyâ Ibn Ma'în was asked whether Sufyân Thawri narrated any Ḥadīth from Abū Ḥanīfah, he said: "Surely, he narrated from him. Abū Ḥanīfah was a very reliable narrator and most truthful in expounding the laws of Fiqh. In regards to the Dīn of Allah ﷻ, he was most trusted."

Abū Y'aqûb Yûsuf Ibn Aḥmad Makki narrates that 'Abdullâh Ibn Aḥmad Ibn Ibrâhîm Dawraqi said: "When Yahyâ Ibn Ma'în was asked about Abū Ḥanīfah, I was listening as he replied: "He is reliable in terms of accepting Ahādīth from him. I haven't heard any of the Muḥaddithîn portraying him to be unreliable. Look at the case of Sh'ubah when he writes to Abū Ḥanīfah requesting him to explain a few Ahādīth. And Sh'ubah is after all Sh'ubah. (In other words, in the field of Ḥadīth, he is of a very eminent rank.)"

(31) Imâm Muḥammad

Saymari narrates that Imâm Muḥammad Ibn Ḥasan Shaybânî (*Rahmatullâhi alaihi*) said: "Imâm Abū Ḥanīfah (*Rahmatullâhi alaihi*) was a matchless personage of his times. If the earth were to split up because of him, it would split up with one of the mountains of 'Ilm. It would split up with his generosity, sympathy, piety and preference to others for the sake of Allah ﷻ. It would have split up with his 'Ilm and Fiqh."

(32) Yazîd Ibn Zar'ie

Khaṭīb narrates that whenever mention was made of Abū Ḥanīfah before Yazîd Ibn Zar'ie, he would remark: "Swift horses have bolted with his Fatâwâ (religious verdicts) to far off lands."

Khaṭīb narrates that Ḥâfiz Ḥakam Ibn Hishâm said: "Abū Ḥanīfah was a man who did not eject anyone from the Qiblah of Rasûlullâh ﷺ. (He would not regard anyone as a Kâfir) until the person himself clearly enters the doors of Kufr (disbelief). With regards to loyalty and trustworthiness, he surpassed all others. The ruler of his times wanted him to accept the post of treasurer of state or face punishment by lashing. He declined the post and submitted to the lashes so that he may be safe from the punishment of Allah ﷻ."

(33) Ibnu Muḥammad Laythi

Khaṭīb narrates that Ibnu Muḥammad Laythi said: "When I landed in Kufa, I made enquiries about the most eminent 'Âbid (devotee). I was directed to Abū Ḥanīfah. Once again in old age, when I reached Kufa and made enquiries about the most eminent Faqīh (jurist), I was again directed to Abū Ḥanīfah (*Rahmatullâhi alaihi*)."

(34) Hasan Ibn 'Ammârah

Khaṭīb narrates that 'Abdullâh Ibn Mubârak said: "I saw Hasan Ibn 'Ammârah holding the reins of Abû Hanîfah's horse and addressing him thus, "By Allah! We haven't come across anyone more eloquent, philosophical and witty than you. No doubt, you are the leader of the jurists of your times and this is an accepted fact. And those who have verbally abused you, have done so solely out of the jealousy they harbour against you."

(35) Qâsim Ibn M'an

Khaṭīb narrates that Hajar Ibn 'Abdul-Jabbâr said: "A person once told Qâsim Ibn M'an Ibn 'Abdur-Rahmân Ibn 'Abdullâh Ibn Mas'ûd ؓ, "Do you prefer to be amongst the slaves of Abû Hanîfah?" Qâsim replied: "There is no other gathering as beneficial as the gathering of Abû Hanîfah." He thereafter added: "Come, let us proceed to his gathering." When he reached the Majlis accompanied by the other person, he (the other man) clung onto Imâm Sâhib and remarked: "I haven't seen a man like this." "Imâm Sâhib", Qâsim adds: "was very pious and generous."

(36) Bishr Ibn Hârith

Khaṭīb narrates that Bishr Ibn Hârith said: "If you desire piety, hold firmly onto Sufyân Thawri and if you aspire to become acquainted with intricate religious issues, then hold firmly onto Abû Hanîfah (*Rahmatullâhi alaih*)."

(37) Hammâd Ibn Abû Sulaymân

Saymari narrates that Sh'ubah Ibn Hajjâj said: "I heard Hammâd Ibn Abû Sulaymân (the Ustâd of Imâm Sâhib) saying: "Abû Hanîfah

used to sit before us with dignity, respect and Taqwâ. We used to nourish him with the 'Ilm." Sh'ubah adds: "I have been overcome with fear due to this statement made by Hammâd. Abû Hanîfah, by Allah! was blessed with remarkable intelligence and memory. People have levelled baseless accusations against Imâm Sâhib, the repercussions of which they will face before Allah ﷻ. I am very well aware of the fact that 'Ilm is a close companion of Abû Hanîfah just as I am aware of the fact that the light of day overcomes the darkness of night."

(38) Sh'ubah Ibn Hajjâj

Qâdi Abul-Qâsim Ibn K'as narrates that Shabâbah Ibn Sawwâr said: "Sh'ubah Ibn Hajjâj cherished good thoughts of Imâm Abû Hanîfah. He was moved by pity for Imâm Sâhib because the grudgingly envious really tormented him."

(39) Ayyûb Sakhtiyâni

Qâdi Abul-Qâsim Ibn K'as narrates that Hammâd Ibn Zaid said: "When I was about to depart for Haj, I came to bid Ayyûb Ibn Abû Tamîmi Sakhtiyâni farewell. He told me: "I have learnt that *the* pious man and Faqîh Abû Hanîfah also intends to perform Haj this year. Please convey my Salâm to him."

(40) 'Abdullâh Ibn 'Awn

He also narrates that 'Abdullâh Ibn 'Awn said: "Abû Hanîfah is a man who stays awake at night in the 'Ibâdat of Allah ﷻ." When somebody commented that Abû Hanîfah says something today and tomorrow he retracts from what he said, 'Abdullâh Ibn 'Awn commented: "This is an indication of his piety because he reverts from his error towards what is correct. If he was not

Allah-consciousness, he would have remained firm on his error and endeavoured to repel any objections posed against it."

(41) 'Amr Ibn Dînâr

Qâdi Abul-Qâsim narrates that Hammâd Ibn Zaid said: "We used to come to 'Amr Ibn Dînâr (to study Ahâdîth). Whenever Abû Hanîfah used to come, 'Amr Ibn Dînâr used to turn his attention towards him and leave us alone. We used to request Abû Hanîfah and he in turn used to request 'Amr Ibn Dînâr to start the lesson of Hadîth."

He also narrates that Muḥammad Ibn Fudail said: "In the company of Abû Hanîfah, we appeared before Khasîf Ibn 'Abdur-Rahmân. When Khasîf saw Imâm Sâhib, he stood up and gave him a warm welcome. He focussed all his attention towards Imâm Sâhib and treated him with all due respect. Abû Hanîfah asked him about the Hadîth of Hadrat 'Abdullâh Ibn Mas'ûd ؓ regarding the egg of an ostrich. Thereafter, Khasîf narrated the Hadîth thus: "Abû 'Ubaid narrated to me from 'Abdullâh Ibn Mas'ûd ؓ that a Muḥrim (person in a state of Iḥrâm) who damages the egg of an ostrich is liable to pay its price."

(42) 'Abdul-'Azîz Ibn Abû Rawwâd

Abû Muḥammad Hârithi narrates that Hâfiz 'Abdul-'Azîz Ibn Abû Rawwâd said: "Between us and the people, Abû Hanîfah is the dividing line. In other words, the one who cherishes love and friendship for him, we realise him to be a member of the Ahle-Sunnah wal Jamâ'at. And the one who harbours malice towards him, we comprehend that he is a Bid'ati (heretic)."

(43) Sa'id Ibn Abû 'Arûbah

Qâdi Abul-Qâsim Ibn K'as narrates that Sufyân Ibn 'Uyaynah said: "When we landed in the presence of Sa'id Ibn Abû 'Arûbah, he remarked: "I have received news of Abû Hanîfah's excessive knowledge, his service to the creation of Allah ﷻ and his acute insight into religious knowledge. If only you could benefit from him."

Saymarî narrates that Sufyân Ibn 'Uyaynah said: "When I appeared in the presence of Sa'id Ibn Abû 'Arûbah, he addressed me saying: "O Abû Muḥammad! I haven't witnessed any 'Ilm coming to us like the 'Ilm emanating from Abû Hanîfah in your own city Kufa. My profound desire is that may Allah ﷻ transmit the knowledge of Abû Hanîfah to the hearts of the Mu'minîn. No doubt, Allah ﷻ has opened out a rather strange door of Fiqh to this personage as though he was created for this very purpose."

(44) Zuhair Ibn Mu'âwiyah

Abul-Aâsim Ibn K'as narrates that 'Abdullâh Ibn Abû 'Abdur-Rahmân Bashkari said: "When I appeared before Zuhair Ibn Mu'âwiyah, he asked me where I am coming from. When I informed him that I am coming from Abû Hanîfah, he remarked: "Subḥânallah! For you to sit for just one day in his presence is better than you sitting by me for a whole month."

(45) Khârijah Ibn Muṣ'ab

Abul-Qâsim Ibn K'as narrates that Khârijah Ibn Muṣ'ab said: "Abû Hanîfah in the field of Fiqh is likened to the central pin of a handmill. (In other words, just as a handmill revolves around a

central pin, similarly, the opinions of the other Fuqahâ revolve around what Imâm Sâhib has to say.) He can be likened to a professional goldsmith who is able to differentiate between genuine and spurious."

(46) Nûh Ibn Maryam

Abul-Qâsim Ibn K'as narrates that Abû 'Ismah Nûh Ibn Maryam said: "I haven't witnessed anyone as learned as Abû Hanîfah amongst the Fuqahâ (jurists)."

(47) Muḥammad Ibn Maymûn

He also narrates that Hâfiz Abû Hamzah Sukkari Muḥammad Ibn Maymûn said: "During the time of Abû Hanîfah, there was not a single person more learned, more pious, more ascetic, more spiritually erudite and more learned in Fiqh than Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). By Allah! If I were to be offered a hundred thousand gold coins in lieu of studying from him, I would not have gained any pleasure (from this wealth)."

(48) Ibrâhîm Ibn Abû Mu'âwiyah

Ibrâhîm Ibn Abû Mu'âwiyah narrates from Darîr and he in turn narrates that his father said: "The perfection of the Sunnah, lies in cherishing love for Abû Hanîfah."

Abû Muḥammad Hârithi narrates that Darîr said: "Abû Hanîfah always applauded justice and he always spoke of justice and the truth. He illuminated the pathway of 'Ilm and the method of acquiring it. He analysed religious law before the masses and pinpointed all the intricacies. Who will be able to reach his rank in 'Ilm? Nobody else was bestowed with divine guidance in

knowledge as he was bestowed. Allah T'âlâ's favour and beneficence upon him is vastly immense and Abû Hanîfah's favours, in turn, are upon us all."

(49) Asad Ibn Hâkim

Abul-Qâsim Ibn K'as narrates that Asad Ibn Hakîm said: "Only an ignorant or a maliciously envious person is able to speak ill of Abû Hanîfah." Abû Muḥammad Hârithi also narrates the same.

(50) Abû Sulaymân Jawzjâni

Abû Muḥammad Hârithi narrates that Abû Sulaymân Jawzjâni said: "Allah ﷻ had rendered Fiqh very clear and manifest for Abû Hanîfah. His method was such that his students would initiate a conversation on any issue with voices raised and deliberations coming forth from every angle whilst he would remain silent listening to their discussion. Thereafter, when he would start with his opinion, all the students would remain so silent as though there is not a soul in the entire gathering whereas there were mountains of 'Ilm and Fiqh present before him. Only he used to speak and only upon termination of his speech, his students used to comment. Glory be to the being Who silenced us all in favour of him."

Abû Sulaymân Jawzjâni said: "Abû Hanîfah was one of the most admirable men of his times. Only an ignorant or foolish person will refuse to acknowledge his opinions."

(51) 'Atâ Ibn Abî Rabâh

Saymarî narrates that Hârith Ibn 'Abdur-Rahmân said: "Whenever Abû Hanîfah came to 'Atâ Ibn Abî Rabâh while we were seated before him, he would make place for him and seat him right next to

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He narrates that Naṣr Ibn 'Alī said: "I asked Abul-Qāsim who according to him, was a greater Faqīh; Abū Ḥanīfah or Sufyān Thawri? He replied: "According to me, Abū Ḥanīfah is a greater Faqīh than Ibnu Juraij also. My eyes haven't fallen on anyone as learned as him in the field of Fiqh."

(52) Dāwūd Ṭā'ī

He also narrates from Dāwūd Ṭā'ī that when Imām Abū Ḥanīfah (*Rahmatullāhi alaihi*) was mentioned before him, he commented: "He (Imām Ṣāhib) was a star who enabled the nocturnal wayfarer to tread the right path and he was an embodiment of such 'Ilm which was accepted by the hearts of the believers."

(53) Yūsuf Ibn Khālid Simti

Saymari narrates that Faqīh Yūsuf Ibn Khālid Simti said: "We used to sit in the company of 'Uthmān Batti in Baṣrah. When we came to Kufa, we started sitting in the company of Abū Ḥanīfah. Whew! How can we compare the vast oceans to a little rivulet? I haven't come across anybody who, when Abū Ḥanīfah was mentioned, said that he saw anyone like him. In the field of religious knowledge, he was not hindered by any constraints. Many people were jealous of him."

(54) Qāḍi Shuraik

He also narrates that Qāḍi Shuraik said: "Abū Ḥanīfah was a man of prolonged silence, excessive meditation, penetrative insight in Fiqh, and a man who had a propensity to extract analogies in religious sciences and discussions. He was very patient with his students. If a student was needy and destitute, he would make him independent

and fix a set allowance for the student as well as his family for the duration of his entire studentship. At the termination of his studies, he would address him saying: "Now by you acquiring the laws of lawful and unlawful, you have acquired immense wealth and ultimate independence."

Khaṭīb narrates that Khalf Ibn Ayyūb said: "'Ilm was transmitted by Allah ﷻ to Rasūlullāh ﷺ and from him to the Ṣaḥābah. From them, it was transmitted to the Ṭābi'īn and from them to Abū Ḥanīfah and his students. Now, whoever wishes, may be satisfied with this outcome or he may be dissatisfied with it. It is up to him."

(55) Khuzaimah

Abū Muḥammad Ḥārithi narrates that 'Umar Ibn Muḥammad said: "When Abū Ḥanīfah was mentioned before Khuzaimah, I heard him remarking: "You mentioned a most distinguished man."

(56) Abū Damrah

Hasan Ibn Bahlūl narrates that he heard Abū Damrah mentioning Abū Ḥanīfah with very kind words. He heard him saying: "I wonder how Abū Ḥanīfah ever managed such excessive 'Ibādat in spite of so many other occupations."

(57) 'Abdul-'Azīz Ibn Abū Salmah

'Abdul-'Azīz Ibn Abū Salmah Al-Mājishūn narrates: "When Abū Ḥanīfah came to Madinah Munawwarah, we had a lengthy discussion with him over a few religious issues. He would prove his point with outstanding proofs. He is innocent of (all the accusations levelled against him). We would be busy with our own opinions and analogies whilst he would furnish its proof (from the Shar'i texts)."

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(58) Mughîrah Ibn Sh'ubah

Jarîr says that Mughîrah used to admonish him whenever he stayed absent from Abû Hanîfah's Majlis. He used to chide him saying: "Ensure that you are present in his Majlis. Avoid being absent because when we used to go to the Majlis of Hammâd Ibn Abû Sulaymân (Imâm Sâhib's Ustâd), his 'Ilmi (academic) explanations were not directed to us but to Abû Hanîfah (*Rahmatullâhi alaihi*)."

(59) Raqabah Ibn Musqilah

Raqabah Ibn Musqilah says: "Abû Hanîfah penetrated the realms of 'Ilm like nobody else did. Whatever he intended (to prove), he made sure he proved it."

(60) Juraij Ibn Mu'âwiyah

Yahyâ Ibn Âdam narrates that whenever Juraij Ibn Mu'âwiyah mentioned Imâm Abû Hanîfah (*Rahmatullâhi alaihi*), he would do so with utmost respect and praise him. Yahyâ says: "I asked him: 'What is the reason that when you mention Abû Hanîfah, you are full of respect and praise for him whilst you don't do the same for the others?' He replied: "The status of Abû Hanîfah in regards to benefiting from his knowledge is not the same as other people. This is why I make particular mention of his piety and I praise him a great deal so that people may be encouraged to make Du'â for him."

(61) Imâm Abû Shaybah

'Uthmân Ibn Shaybah narrates that he heard his father saying: "Abû Hanîfah started sitting at this spot in the Masjid. Initially, when he made a few statements (with regards to Dîn), one man commented: "Abandon Abû Hanîfah and leave him alone because I don't think

his statements will hold much weight." My father, Abû Shaybah relates: "Only a few days had passed when people started coming to Abû Hanîfah from all over (to attain religious knowledge from him)."

(62) Imâm Zufar Ibn Huzail

Imâm Zufar Ibn Huzail says: "I spent twenty years in the service of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). I haven't seen anyone as benevolent and sympathetic as him. He endowed himself for the cause of Allah ﷻ. His entire day was spent in religious occupations. He used to respond to all religious and contemporary issues. At the termination of his daily lesson, he used to occupy himself in visiting the sick, attending to a Janâzah, commiserate with the destitute, meet other Muslim brothers and attend to the needs of others. At nightfall, he used to occupy himself with devotions, recitation of the Holy Qurân and Salâh in total solitude. This remained his habit right until his death.

Saymari narrates that Wak'î Ibn Jarrâh said: "When Sufyân Thawri and Abû Hanîfah were mentioned, Imâm Zufar remarked: "Who was more virtuous than Abû Hanîfah? He abstained from back-biting and reached such a peak of piety which others were unable to conquer. He endured everything in his stride and bore all tribulations very patiently.

(63) Sa'id Ibn 'Abdul-'Azîz

Saymari narrates that the Imâm of the people of Syria, 'Sa'id Ibn 'Abdul-'Azîz said: "O people! listen to what I have to say! I was with Abû Hanîfah in Makkah Mukarramah. I realized that he has the ability to say whatever he wishes. (In other words, he is able to prove whatever he claims.) He goes into the very depths of 'Ilm and

brings back whatever he desires. This science has been rendered very simple for him."

(64) Hârith Ibn Muslim

It has been reported that Hârith Ibn Muslim said: "One day in the life of Abû Hanîfah is better than the entire lives of some of our 'Ulamâ because the 'Ilm of Abû Hanîfah is for the general benefit of the entire population whereas people did not attain much benefit from the 'Ilm of the other 'Ulamâ."

(65) Hârûn Ibn Mughîrah

Hârûn Ibn Mughîrah is reported to have said: "I heard from the people of the past that during the era of Abû Hanîfah, they searched for his equal but to no avail."

(66) Muḥammad Ibn 'Abdul-'Azîz

Muḥammad Ibn 'Abdul-'Azîz is reported to have said: "From amongst the Aimmah, we haven't come across any Imâm portraying such respect to the affairs of the Muslims as Abû Hanîfah (*Rahmatullâhi alaihi*)."

(67) Hâzim Mujtahid

Hâzim Mujtahid says: "I had a discussion with Imâm Abû Hanîfah on asceticism, devotions, faith, trust in Allah ﷻ, and analogy. Allahu Akbar! He explained each and every item individually and explained everything to me separately. I found him to be very learned on all these aspects of 'Ilm. He turned out to be the Imâm of the jurists, ascetics, devotees, faithful and the leader of the men of Tawakkul (trust in Allah ﷻ) and the men of Ijtihâd (inference). He

was perfectly competent in all these sciences."

The statements of the Aimmah of Dîn in praises and virtues of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) are much more than the statements mentioned above. The aforementioned statements are more than enough for a fair-minded person in pursuit of the truth. These statements can shift one from evil thoughts and verbal abuse towards favourable thoughts and righteousness. He can be well content with these statements but nevertheless other aspects of his life will still be mentioned in the forthcoming chapters.

We will terminate this chapter with an extract of Ibnu 'Abdul-Barr Mâliki which he mentioned in his Kitâb 'Al-Istighnâ fî Al-Kunâ'. He says: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was an Imâm in the science of Fiqh. He was a man of remarkable talent in logical explanations and inferences. He was most apt at getting to the bottom of even the most intricate Dîni issues. He was extraordinarily intelligent, perspicacious, pious and very discerning. One of the fundamentals of his Mazhab was that if a Khabar-e-Wâhid (Ḥadîth narrated by a lone narrator), even if the narrator is reliable, falls contrary to unanimous fundamentals, it (the Khabar-e-Wâhid) will not be accepted. This is one of the reasons some of the Muḥaddithîn taunted and vilified him. They exceeded all bounds in verbally condemning him. His contemporaries were jealous of him and they raised the flag of defiance against him. In fact, they even regarded backbiting about him to be Ḥalâl (lawful). Nevertheless, on the other hand, his eulogists also left no stone unturned in singing his praises. They glorified him and paid excessive tribute to his personage. They regarded him as their Imâm. This second group went overboard in eulogising him. Both groups have compiled books on him; one group compiled on his alleged evils whilst the other compiled on his virtues and accomplishments."

Apart from this, Ibnu 'Abdul-Barr also compiled something on Imâm Sâhib in his Kitâbul-'Ilm which will be mentioned at the end of this compilation. Here we will suffice with the poems of Khawârizmi in honour of Imâm Sâhib:

"The contemporaries have testified that Nu'mân Ibn Thâbit has surpassed everyone in 'Ilm and Taqwâ, The rightly-guided and the Imâms of Islâm are unanimous over his acclaim and they endeavoured to surpass one another in paying tribute to him.

All the people of Hijâz and Iraq have favourable words for him as do the the people of Syria. In fact all the people of the world have gratifyingly praised him in such a manner that his praises will never grow obsolete but with fresh bloom, it would revitalize the hearts.

All of them called out in unison that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was the Imâm of all the Imâms in the field of Taqwâ and 'Ilm.

Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) attained the most formidable part of Shari'ah, Taqwâ and devotions.

His eulogists praised him solely for the pleasure of Allah, because it was not family relations that enticed them to praise him.

The men of reality realized the veracity of his knowledge and this is why they directed their bridles of honour in his direction."

CHAPTER ELEVEN

Imâm Sâhib's excessive 'Ibâdat and recitation of the Qurân and his nightly-vigils

Hâfiz Zahabi says that Imâm Sâhib's 'Ibâdat, particularly his Tahajjud Salâh and his nightly vigils are established by Khabare-Mutawâtir (a fact so commonly found on the tongues of the people that it would be impossible to deny).

(1) Qâdi Abul-Qâsim Ibn K'as and Khaṭīb Bagdadi narrate that Abul-'Âsim Dahhâk Ibn Makhlad said: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was conferred with the name Watad (peg) because of standing in his lengthy Salâts at night."

(2) Khaṭīb Baghdadi narrates that Yahyâ Ibn Ayyûb Al-Zâhid said: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) never used to sleep at night."

(3) Hafs Ibn 'Abdur-Rahmân says: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) continued his nightly vigils for thirty years by reciting the entire Qurân in one Rak'at."

(4) Zâfir Ibn Sulaymân says: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) used to spend the entire night with one Rak'at and in that one Rak'at he used to recite the entire Qurân."

(5) Asad Ibn 'Umar says: "Abû Hanîfah performed his Fajar Salâh with the same Wudu of his 'Eshâ Salâh for a period of forty years. Most of the time, he used to recite the entire Quraân in one Rak'at. His nightly crying, which could be heard outside his house invoked the sympathy and pity of his neighbours. He completed the recitation of the Holy Qurân seven thousand times on the spot he

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was captured from and taken to Baghdad."

(6) Khaṭīb narrates that Maṣṣūr Ibn 'Āṣim relates: "A Kufan once started verbally abusing Abū Ḥanīfah. On hearing his abuse, 'Abdullāh Ibn Mubārak retorted: "Woe unto you! You are abusing a man who, for forty-five years, performed all his five Ṣalāhs with one Wuḍū? A man who used to recite the entire Qurān in one night in just one Rak'at. The Fiqh that I possess today is the Fiqh of no other than this man, Abū Ḥanīfah (*Rahmatullāhi alaihi*)."

(7) Sufyān Ibn 'Uyaynah is reported to have remarked: "May Allah ﷻ shower his mercy upon Abū Ḥanīfah, he was of the Namāzīs. (In other words, he used to be engaged in Ṣalāh incessantly.)"

(8) Sufyān Ibn 'Uyaynah is also reported to have said: "In our times, from amongst all those who came to Makkah Mukarramah, not a soul could surpass Abū Ḥanīfah in the performance of Ṣalāh."

(9) Abū Muṭ'ī says: "Whenever I went to make Ṭawāf at night in Makkah Mukarramah, I saw Abū Ḥanīfah and Sufyān Ibn 'Uyaynah making Ṭawāf as well."

(10) Ḥammad, the son of Abū Ḥanīfah narrates that when his father passed away, they requested Ḥasan Ibn 'Ammārah to carry out the Ghusal. Upon termination of the Ghusal, he said: "May Allah ﷻ shower His mercy upon him and may He forgive him. For thirty years he did not make Ifṭār (he continued observing Ṣaum). And for forty years he did not sleep at night. He put his followers into difficulty (by setting such a rigid precedent) and he put to shame those Qurā who were unable to follow him (in his lengthy Ṣalāh)."

(11) Qāḍi Abul-Qāsim Ibn K'as and Khaṭīb Baghdadi both narrate that Imām Abū Yūsuf said: "I was once walking with Abū Ḥanīfah

when he heard one person telling another that this is Abū Ḥanīfah who does not sleep at night. Upon hearing this, he remarked: "Subḥānallah! Abū Yūsuf! Do you see how Allah ﷻ has publicised my affairs? Won't it be rather wicked if Allah ﷻ sees me acting contrary to this publicity? By Allah! People cannot attribute actions to me which I do not carry out." After this incident, he continued mortifying himself before Allah ﷻ for the entire night in devotions of Ṣalāh and Du'ā."

(12) Saymarī narrates that Imām Abū Yūsuf said: "Abū Ḥanīfah used to complete the entire Qurān in one day. In Ramadān, together with the day and night of 'Eid, he used to complete a total of sixty-two recitations of the Holy Qurān. He was very generous with his wealth, most patient in imparting religious knowledge, very enduring of other people's malicious criticism and a man of very cool temper. My class-mates used to say that he used to perform Fajr Ṣalāh with his Maghrib Wuḍū. I witnessed the same also for twenty years. The students who studied under him before us informed us that for forty years he performed his Fajr Ṣalāh with his Maghrib Wuḍū."

(13) Khaṭīb narrates that Yahyā Ibn Fuḍail said: "I was in the company of a group of people when Imām Abū Ḥanīfah (*Rahmatullāhi alaihi*) happened to pass by. One of the members of that group commented: "What do you think of this man who does not sleep at night?" Yahyā Ibn Fuḍail continues: "When Imām Abū Ḥanīfah (*Rahmatullāhi alaihi*) heard this statement, he remarked: "In the eyes of Allah ﷻ, I am in actual fact not in a position people regard me to be in. From now on, I will not be able to lie down on a bed." Yahyā says, "From then on, he spent the entire night in 'Ibādat."

(14) He also narrates that Mus'ir Ibn Kidâm says: "One night I went into the Masjid where I saw a man performing Salâh. I was taken aback by his melodious recitation of the Holy Qurân. When he reached the seventh Juz of the Qurân, I thought he may go into Ruk'û any moment but he didn't until he recited a third of the Qurân. I thought he may go into Ruk'û at the termination of half the Qurân but he continued until he recited the entire Qurân in one Rak'at. Upon closer inspection, I realized it was Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."

(15) Khaṭīb Baghdādī, Abû Muḥammad Ḥārithī and Abû 'Abdullāh Kusrū narrate that Mus'ir Ibn Kidâm said: "When I went to the Masjid of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) I saw that he performed the Fajr Salâh and immediately thereafter he continued teaching until Zuhr. He performed Zuhr and continued teaching until 'Aṣr and after 'Aṣr he continued teaching until Maghrib. And after Maghrib he taught until 'Eshâ. I thought to myself, with such a busy teaching schedule, when can this man ever make 'Ibâdat? I will try and determine this, I thought. When the people departed after 'Eshâ Salâh, Imâm Sâhib returned to the Masjid well-scented in 'Iṭr (perfume) exuding fragrance like that of a bride. He came and stood for Salâh and he continued performing Salâh right until true dawn. He thereafter returned home for a fresh change of clothes and repaired to the Masjid for Fajr Salâh. He thereafter continued teaching right until 'Eshâ as he had done the previous day. I thought to myself, yesterday he must have been spurred on to perform extra 'Ibâdat by a zeal of vitality, today we shall see how it goes. He went home after 'Eshâ and returned to the Masjid after the people had all departed. He continued performing Salâh until true dawn as he had done the previous day. He thereafter returned home for a little while and returned for Fajr Salâh and continued teaching right until 'Eshâ whereafter he went home. I thought to myself, his zeal of vitality may last a day or two at the most, today I will see how it goes. He

returned after a short while and again he occupied himself with Salâh for the entire night. In the morning, he continued teaching in the same manner. I said to myself, 'I will never leave him until my death.' Accordingly, I stayed in his Masjid. I never saw him without Saum (fasting) during the day and I never saw him sleeping at night. However, he used to rest a while before Zuhr."

Ibnu Abû Mu'âz says that Mus'ir Ibn Kidâm, the narrator of the aforementioned incident, passed away in Sajdah in Imâm Sâhib's Masjid.

(16) Saymari narrates in *Akḥbâr-e-Abi Hanîfah* that Shuraik said: "I saw Hammâd Ibn Abî Sulaymân, 'Alqamah Ibn Murshid, Muḥârib Ibn Dithâr, 'Awn Ibn 'Abdullâh Ibn 'Utbah, 'Abdul Malik Ibn 'Umair, Abû Humâm Walîd Ibn Qays Sakûni, Mûsâ Ibn Talḥah and Abû Hanîfah. From amongst them all, I haven't seen anyone who surpassed Abû Hanîfah in nightly vigils. I stayed with him for a whole year and not once did I see him resting at night."

(17) Khârijah Ibn Muṣ'ab is reported have said: "There were four personages who had completed the entire Qurân in one Rak'at; Ḥadrat 'Uthmân Ibn 'Affân ؓ, Ḥadrat Tamîm Dâri ؓ, Ḥadrat Sa'îd Ibn Jubair ؓ and Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."

Qaḍî Abul-Qâsim Ibn K'as also explicitly mentions that Imâm Sâhib recited the entire Qurân in the K'abah.

(18) Khaṭīb narrates that Yahyâ Ibn Naṣr said: "In most Ramadâns, Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) completed the recitation of the Holy Qurân sixty times."

(19) Khaṭīb narrates that Abul-Juwayriyyah said: "I stayed in the company of great personalities like Hammâd Ibn Abî Sulaymân, 'Alqamah Ibn Murshid, Muḥârib Ibn Dithâr, 'Awn Ibn 'Abdullâh

and Abû Hanîfah (*Rahmatullâhi alaihi*). Abû Hanîfah was the youngest of them all but he surpassed all of them in staying awake at night in 'Ibâdat. I stayed with him for six months and not once did I witness him sleeping at night,"

(20) 'Ali Ibn Yazîd Sudâi is reported to have said: "I witnessed Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) completing sixty recitations of the Holy Qurân in the month of Ramadân; one during the day and one at night."

(21) Khaṭīb narrates from the same 'Ali Ibn Yazîd Sudâi that he said: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s routine at night was that he used to recite the entire Qurân in one night. At times, the entire recitation would be carried out in one Rak'at whilst at other times, his recitation used to span all the Rak'ats of the night. And during the day, his time was spent in the discussion of religious issues and legal verdicts with his students. I haven't witnessed a Mujtahid like him."

(22) Khaṭīb also narrates that one of Imâm Sâhib's students said: "Whenever Imâm Sâhib stood up for Salâh at night, he made sure he combed his beard." (In other words, he used to groom himself before coming into the presence of Allah ﷻ.)

(23) Hâfiz Ghanjâr narrates in his historical collection that Imâm Sâhib is reported to have said: "There is not a single Sûrah left in the Holy Qurân which I did not recite in my Witr Salâh."

(24) Abû Muḥammad Hârithi and Khawârizmi narrate that Hafṣ Ibn Ziyâd Al-Aḥmar said: "I heard Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) saying, "There is not a single verse in the Qurân which forms part of the initial passages that I did not recite in my Witr Salâh." When Naṣr was asked the meaning of this statement, he replied:

"Imâm Sâhib used to recite a chapter at a time (in his Tahajjud Salâh) and at the time of Witr, he used to continue from wherever he left out."

(25) Qâḍî Abul-Qâsim Ibn K'as narrates that Abû Na'im Fudail Ibn Dukain said: "I have performed my Salâh with A'mash, Mus'ir, Hamzah Zayyât, Mâlik Ibn Mighwal, Isrâ'il, Shuraik and a great number of other 'Ulamâ but I haven't come across a better Salâh-performer than Abû Hanîfah. Before commencing with his Salâh, he used to make Du'â and weep so bitterly that people would involuntarily submit: "By Allah! This man really fears Allah ﷻ."

(26) Ibn K'as narrates that Fadl Ibn Dukain said: "Due to his excessive 'Ibâdat, Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) used to look like a worn out leather water-bag."

(27) Qâḍî Abul-Qâsim Ibn K'as narrates that Abul-Walîd said: "For the seventeen years I enjoyed personal contact with Abû Hanîfah, I always witnessed him performing Fajr Salâh with the Wudû of the early part of the night. I haven't witnessed anyone as eager as him to put into practice and impart to others what he has learnt."

(28) 'Abdullâh Ibn Usaid narrates that it was the habit of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) at the beginning of Ramadân that he used to free himself from all other activities and engage all his time in the Holy Qurân. And when the last ten days used to set in, even speaking to him was a very rare occurrence."

(29) Saymarî narrates that Yahyâ Ibn 'Abdul-Hamîd relates that his father said: "I spent six months in the company of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) and I always saw him performing Fajr Salâh with the Wudû of 'Eshâ and he used to complete one recitation of the entire Qurân every night."

(30) Khaṭīb narrates that Imām Zufar Ibn Huzail said: "Imām Abū Ḥanīfah (*Rahmatullāhi alaiḥ*) spent a night with me once. He spent the entire night reciting the following verse in Tahajjud Ṣalāh: "Nay, the hour (of judgement) is the time promised to them and the hour will be most grievous and most bitter." [Sūrah Qamr verse 46]

(31) Khaṭīb narrates that Zāidah said: "I performed my 'Eshā Ṣalāh behind Abū Ḥanīfah in his Masjid. After the Ṣalāh, everyone departed except me as I wanted to enquire about a certain issue. He was unaware of me waiting for him. He stood up for Ṣalāh and whilst reciting the Qurān, he came to the verse: "Allah has favoured us and delivered us from the scorching chastisement."⁶⁸ He continued reciting this verse right until dawn whilst I continued waiting for him to terminate his Ṣalāh."

(32) Qādī Abul-Qāsim Ibn K'as narrates that Muḥammad Ibn Qāsim Asadi said: "For a period of forty years, Imām Abū Ḥanīfah (*Rahmatullāhi alaiḥ*) performed his Fajr Ṣalāh with the Wudū of 'Eshā Ṣalāh."

(33) Imām Tha'labī narrates from Abū Sinān that Imām Abū Ḥanīfah (*Rahmatullāhi alaiḥ*) used to perform his Fajr Ṣalāh with the Wudū of 'Eshā Ṣalāh.

(34) He also narrates from Umme-Ḥumaid (Imām Ṣāhib's son's wet-nurse) that Imām Ṣāhib's Umme-Walad (his bondswoman) told her: "From the time I know him, I have never seen him sleeping at night. In summer, he used to sleep between Zuhar and 'Aṣr and in winter he used to rest between Maghrib and 'Eshā in his Masjid."

(35) Imām Zahabi narrates that 'Abdur-Raḥmān Muqri said: "If you saw Abū Ḥanīfah performing Ṣalāh, you would have thought that Ṣalāh is the only objective."

(36) Abū Muḥammad Ḥārithi narrates that Abul-Ḥasan Ibn Muḥammad said: "Whoever acquired the company of Imām Abū Ḥanīfah (*Rahmatullāhi alaiḥ*) would find the others after him to be relatively insignificant. And whoever saw Abū Ḥanīfah, he was overcome with pity for him due to the paleness of his face and weakness of his body caused by excessive 'Ibādat."

(37) Y'aqūb Ibn Yūsuf Ibn Aḥmad narrates that Ḥamzah Ibn Mughīrah said: "During our nightly vigils of Ramadān, we used to perform our Ṣalāh with 'Umar Ibn Zar. Imām Abū Ḥanīfah (*Rahmatullāhi alaiḥ*) used to bring his mother with him whereas their house was very far from us. 'Umar Ibn Zar used to perform Ṣalāh until close onto true dawn."

(38) Abū Muḥammad Ḥārithi narrates that Ḥasan Ibn Tarīf said: "My father Tarīf informed me that Imām Abū Ḥanīfah (*Rahmatullāhi alaiḥ*) had a light impression of Sajdah on his blessed forehead."

(39) Saymari narrates that 'Abdul-Ḥamīd Ibn Abū Rawwād said: "I haven't seen anyone in Makkah Mukarramah as forbearing as Abū Ḥanīfah in Tawāf, nightly Ṣalāhs and in the issuing of Fatāwā. Day and night, he was engrossed in the pursuit of the hereafter and in the concern of deliverance (from the chastisement of Allah ﷻ). He was very patient with those who came to seek knowledge from him. I saw for a period of ten nights. He never slept in any one of those nights and during the day, his Tawāf, Ṣalāh and teaching didn't give him the chance to do so."

⁶⁸ Sūrah Tūr verse 27

(40) Saymari narrates that Yahyâ Hammâni said: "I stayed with Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) for almost a year. I always witnessed him to be observing Saum during the day and engaged in Salâh at night. He never consumed other people's wealth. With the Wudû of the early part of the night, he used to engage in Salâh for the entire night and by true dawn he used to complete the recitation of the entire Qurân. Just after true dawn, he used to perform two Rak'ats (Sunnah of Fajr). His entire night was spent in devotional activities."

(41) Imâm Kurdurî narrates in Manâqib-e-Abu Hanîfah that Imâm Sâhib performed Hajj fifty five times.

(42) Imâm Kurdurî narrates that Hamdâni mentions in Khazânah, "When Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) performed his last Hajj, he distributed half his wealth to the servants of the K'abah and isolated himself in the K'abah. He stood on one leg and recited half the Qurân and thereafter the other half whilst standing on the other leg. He thereafter submitted: "O Allah! We have recognised You as You ought to be recognised but we did not worship You as You ought to be worshipped. Due to perfect recognition, forgive our defective devotions." From a corner of the K'abah, a voice called out: "You have recognised and how well you have recognised. And you have worshipped also very sincerely. We have forgiven you as well as all those who tread your path until the day of judgement." (In my opinion, 'your path' here refers to sincerity of intention and 'Ibâdat and does not refer to the Hanafi Mazhab. It may, to some extent refer to the Hanafi Mazhab as well.) Allah ﷻ says: "My mercy encompasses everything."⁶⁹ The whole issue here concerns the abundance of Allah T'âlâ's mercy.

⁶⁹ Sûrah A'arâf verse 156

The author says: "When I was in my home-town, Damascus, 'Allâmah Shamsud-Dîn Muḥammad Ibn 'Îsâ 'Ajami Hanafi heard another man saying a stanza of Sayyidi Shaikh Yûsuf A'ajami in the following words:

"Glory be unto You, O Allah!

We haven't worshipped You as You ought to be worshipped.

Glory be unto You!

We haven't recognised You as You ought to be recognised."

Shaikh Shamsud-Dîn forbade him from saying it in this manner and bade him to say: "We have recognised You as You ought to be recognised."

The person reciting these words compiled a question and submitted it to the 'Ulamâ of Damascus. All of them refused to accept the opinion of Shaikh Shamsud-Dîn. He based his opinion on the aforementioned incident of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) wherein Imâm Sâhib used the same words Shaikh Shamsud-Dîn bade the other person to say. However, his opinion was refuted by Shaikh Kamâlud-Dîn, Shaikh Burhânud-Dîn, son of Abû Sharîf, Shaikh Taqiyud-Dîn Qâḍî of 'Ajlûn and other 'Ulamâ and they reinterpreted the words of Imâm Sâhib in a different manner. They had compiled a very lengthy interpretation which I had with me until someone borrowed it and failed to return it."

Khawârizmi narrates that Ahḥmad Ibn Bashîr and Hafṣ Ibn Ghiyâth said: "We haven't come across any Mujtahid in the field of devotions who is perfect in the field of Harâm and Halâl and we haven't come across any person well-versed in the field of Harâm and Halâl (Faḳîh) who is also perfect in his devotions. However,

Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was perfect in both fields. He was well-versed in both sciences. At the point where he was captured before his death, we estimated his recitation of the Holy Qurân to reach seven thousand recitations. He completed many recitations even at other places. Every Ramadân, he is reported to have completed sixty recitations of the Holy Qurân."

Imâm Huzali narrates in Kâmil that when Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) passed away, one of his neighbour's children addressed his father: "Abbâji! Where is that pillar I used to see perched above Imâm Abû Hanîfah's roof every night?" The father replied: "Son! That was not an ordinary pillar, but it was a pillar of Abû Hanîfah's Shar'iah."

Abul-Muayyid Khawârizmi says in one his poems:

"The days of Abû Hanîfah are for the benefit of the people whilst his nights are for 'Ibâdat.

Sûrah Zilzâl (on the earthquake of Qiyâmah) had jolted him with its violent force and plundered his heart.

He bid farewell to his sleep for fifty years in the 'Ibâdat of Allah ﷻ and his cheeks also bid farewell to his pillow."

An objection against Imâm Sâhib and its answer by Imâm Kurduri

Imâm Kurduri says: "If you bring about the objection that the Hadîth says: "He who recites the Qurân in less than three days, has failed to understand it". Then why did Imâm Sâhib recite the entire Qurân in one night? I will respond to this objection by saying: "Recitation of the Qurân in less than three days is prohibited for that person for whom the Qurân was not simplified. You must be aware of the Hadîth wherein Rasûlullâh ﷺ says: "Qirât was simplified for

Hadrat Dâwûd عليه السلام to such an extent that when he issued a command (to his servants) to saddle his horse, he could recite the entire Zabûr in the time it took them to saddle the horse." Similarly, it has been established on the basis of authentic narrations that Hadrat 'Uthmân Ibn 'Affân, Hadrat Tamîm Dâri and Hadrat Sa'id Ibn Jubair رضي الله عنه used to recite the entire Qurân in one Rak'at."

Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was perfect in both fields. He was well-versed in both sciences. At the point where he was captured before his death, we estimated his recitation of the Holy Qurân to reach seven thousand recitations. He completed many recitations even at other places. Every Ramadân, he is reported to have completed sixty recitations of the Holy Qurân."

Imâm Huzali narrates in Kâmil that when Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) passed away, one of his neighbour's children addressed his father: "Abbâji! Where is that pillar I used to see perched above Imâm Abû Hanîfah's roof every night?" The father replied: "Son! That was not an ordinary pillar, but it was a pillar of Abû Hanîfah's Shar'iah."

Abul-Muayyid Khawârizmi says in one of his poems:

"The days of Abû Hanîfah are for the benefit of the people whilst his nights are for 'Ibâdat.

Sûrah Zilzâl (on the earthquake of Qiyâmah) had jolted him with its violent force and plundered his heart.

He bid farewell to his sleep for fifty years in the 'Ibâdat of Allah ﷻ and his cheeks also bid farewell to his pillow."

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CHAPTER TWELVE

Imâm Sâhib's Allah-consciousness, meditation and his withdrawal from futile pursuits

Khaṭīb Baghdādī narrates that Asad Ibn 'Amr said: "Overcome by fear of Allah ﷻ, Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s weeping could be heard right outside. On hearing his excessive weeping, even his neighbours were overwhelmed with pity for him."

Wak'î Ibn Jarrâḥ narrates: "By Allah! Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was a man of great trust. His heart was brimming with the sublimity and grandeur of Allah ﷻ. He used to give preference to the satisfaction of Allah ﷻ above all else. If a sword had to be run over his neck for the pleasure of Allah ﷻ, he would have endured it because he was of the *Abrâr* (very pious)."

Yahyâ Ibn Ma'în says that he heard Yahyâ Ibn Sa'id Qattân saying: "By Allah! We sat in the company of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) and we heard many religious issues from him. I swear by Allah! When I used to look towards his face, I used to be overcome with firm conviction that this man is very fearful of Allah ﷻ."

Qâsim Ibn M'an narrates: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) once spent the entire night weeping and repeatedly reciting the following verse in Salâh, "Nay, the hour (of judgement) is the time promised to them and the hour will be most grievous and most bitter." [Sûrah Qamr verse 46]

Yazîd Ibn Kumait, a pious saint, narrates: "Imâm Abû Hanîfah

(*Rahmatullâhi alaihi*) was very fearful of Allah ﷻ. One night, 'Ali Ibn Husain recited Sûrah Izâ Zulzilatil-Arḍu... in 'Eshâ Salâh whilst Imâm Sâhib was also behind him. When the people departed after Salâh, I saw Imâm Sâhib sitting in deep thought and taking long breaths. I said to myself that I might as well depart so that his concentration does not waver. I left the lamp burning with a little bit of fuel remaining in it. When I returned at true dawn, I saw him grasping his beard and saying:

"O You Being Who will recompense an iota of good with goodness and O You Being Who will recompense an iota of evil with evil! Save Your servant Nu'mân from the fire and from all those things which will take him close to it. And admit him into Your expansive mercy."

Yazîd Ibn Kumait continues: "I called out the Azân. The lamp was still shedding its light and as I entered the Masjid I saw him standing. He said to me: "Do you want the lamp?" I replied: "I have already called out the Azân." He then advised me: "Okay, please do not expose before anyone whatever you witnessed today." He thereafter performed the two Sunnats of Fajr and sat down. When the Takbîr was called out, he also joined us for Salâh with the Wudû of the previous night."

Ṣaymari narrates that Bakr Al-Âbid said: "I saw Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) performing Salâh at night. He was weeping and praying: "O my Lord! Have mercy upon me on the day You will resurrect Your servants for reckoning and save me from Your chastisement on the day of judgement and conceal all my sins."

'Abdur-Razzâq Ibn Humâm says: "When I saw Imâm Abû Hanîfah (*Rahmatullâhi alaihi*), I witnessed the impressions of weeping on his cheeks and eyes."

It has been reported that Imâm Aḥwas said: "If Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) were to be told that he is to die in three days time, in relation to his previous actions, he wouldn't be able to increase his preparations for the hereafter." (In other words, he was so prepared for the hereafter at all times that he wouldn't have been able to increase his preparations and good deeds.)

Yazîd Ibn Kumait also reports that during the course of a debate, a man addressed Imâm Sâhib thus: "O Bid'ati (heretic)! O atheist!" Upon this Imâm Sâhib responded: "May Allah ﷻ forgive you. Allah ﷻ is quite aware of the contrary of what you had accused me of. Allah ﷻ knows that since I have recognised Him, I haven't considered anyone to be equal to Him. I only have hope of Allah T'âlâ's forgiveness and fear His chastisement." The moment he mentioned chastisement, Imâm Sâhib fell down unconscious. When he regained consciousness, the man begged Imâm Sâhib's forgiveness. Imâm Sâhib remarked: "An ignorant person who verbally abuses me is forgiven but a learned person who accuses me of something I am innocent of, is not forgiven because the backbiting of the 'Ulamâ remains even after their death (whilst the backbiting of an ordinary layman will vaporize very swiftly)."

Imâm Makḥûl narrates that Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) said: "If it wasn't a problem for the people, I wouldn't have issued any Fatwâs." He is also reported to have said: "The thing I fear most of all those things which will take me to the hell-fire is the issuing of fatwâs."

It has been reported that 'Îsâ Ibn Yûnus mentioned Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) favourably and made Du'â for him. Thereafter, he said: "The greatest concern of Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) was to ensure that Allah ﷻ is not disobeyed

and that Allah ﷻ is held in high esteem."

Abû Nu'aim Faḍl Ibn Dukain narrates that he heard Imâm Sâhib saying: "Whoever harasses me, may Allah ﷻ make him a Mufti." He said this because the issuing of Fatwâs, according to him, is a great and rather dangerous responsibility."

Qâḍi Abul-Qâsim Ibn K'as narrates that Abû Nu'aim Faḍl Ibn Dukain said: "Imâm Sâhib was very wary of people. He used to speak to them only when questioned. He would not ponder over nor listen to futile things."

Abû Muḥammad Ḥârithi and Muḥammad Ibn Hammâd Ibn Mubârak Maṣîṣi narrates in 'Sîrat Imâm Abû Ḥanîfah' that Yazîd Ibn Kumait said: "I heard a man telling Abû Ḥanîfah, "Fear Allah!" The moment he heard this, Imâm Sâhib started perspiring profusely, his face turned pale and he lowered his head. After a little while, he said: "Brother! May Allah ﷻ compensate you well for this advice. When fountains of knowledge flow forth from people and they are unable to contain themselves (from pride) out of their good actions, then at that time they are in need of saints who will remind them of Allah ﷻ and ensure that their intentions become sincere and they do everything for the sole pleasure of Allah ﷻ."

Brother! Listen to me! I speak of religious issues only when I fear that Allah ﷻ will question me if I have to remain silent. Even in such cases, I lament for Allah T'âlâ's safety and pardon."

An incident

On one occasion, his servant opened a bale of silk before him containing green, red and yellow silk. The servant blurted out: "We

ask Allah ﷻ to grant us Jannah." Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was overcome with grief and he started weeping so bitterly that his cheeks and shoulders became wet. He instructed the servant to close the shop while he covered his head and went away from there. Yazîd Ibn Kumait relates that the next day I was sitting next to him when he said: "How brave have we become before Allah ﷻ? We are asking Him for Jannah? Only the person who has pleased Allah ﷻ has the right to ask for Jannah. As for us, all we can ask for is His forgiveness. "O Allah! We ask forgiveness and security and eternal peace in the Dîn, the dunyâ and the hereafter."

‘Abdullâh Ibn Mubârak says: "When Abû Hanîfah used to walk on the road, (due to his intense concentration upon the remembrance of Allah ﷻ), he was unable to differentiate whom he passed, man or woman."

He used to walk lowering his head and his gaze, he was always engrossed in the Zikr of Allah .

Imâm Abû Yûsuf says that he heard Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) saying: " From the time I gained understanding, I haven't been audacious before Allah ﷻ."

Bakr Ibn J'afar narrates: "At times people used to come and narrate incidents before Imâm Sâhib. After the person had spoken for some time, Imâm Sâhib would cut him off and divert his attention to some other topic by asking him, "What do you have to say in such and such matter" etc. Imâm Sâhib used to advise the people: "Avoid narrating things people dislike. May Allah ﷻ forgive that person who speaks unfavourably about me and may Allah ﷻ shower His mercy upon him who speaks favourably about me. Learn the Dîn of

Allah ﷻ and leave the people occupied in the (permissible) pursuits they have chosen for themselves. Allah ﷻ will make them in need of you."

Qâdi Abul-Qâsim Ibn K'as narrates that Yazîd Ibn Hârûn said: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s attention was focussed upon his grace, piety, truthfulness and all those attributes he was in need of."

Saymari narrates from Imâm Abû Yûsuf (*Rahmatullâhi alaihi*) that Imâm Sâhib was asked: "Who is more virtuous; ‘Alqamah or Aswad?" He replied: "By Allah! Due to their esteemed status, I am only in a position to mention them with Du'â and Istighfâr. How can I give preference to one over the other?"

‘Umar Ibn Ibrâhîm Başri narrates that his father, Ibrâhîm said: "I once saw Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) looking very dejected and worried. He was taking long breaths. I asked him: "May Allah ﷻ have mercy upon you. What is the problem?" He replied: "There is only one objective and there is danger in attaining it as well." (In other words, Allah ﷻ is the objective. The issue of acquiring Him or losing Him is becoming perplexing for me.)

He also narrates that once he was standing next to Imâm Sâhib in Fajr Salâh when Imâm Sâhib recited the verse: "And do not consider Allah ﷻ unaware of the actions of the tyrants (sinners)." Imâm Sâhib started trembling with fear to such an extent that he also perceived it.

Abû J'afar Faqîh Balkhi narrates: "I have heard that whenever Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was confronted by a difficult or intricate Mas'alah, he used to tell his students: "We are unable to

solve this issue due to a sin I had committed." Thereafter, he used to pray for Allah's forgiveness. At times, he used to stand up, make Wudû, perform two Rak'ats of Salâh and then ask for Allah's forgiveness. The problem would then be solved (with the grace of Allah ﷻ). He would then remark: "I am rather glad to see my Taubah (repentance) being accepted. This is why the problem has been solved." When news of this reached Fudail Ibn 'Iyâz via one of Imâm Sâhib's students, Fudail wept very bitterly and said: "May Allah ﷻ shower His mercy upon Imâm Abû Hanîfah. This habit of his stems from the paucity of his sins. As for other people, their sins have encompassed them from all four sides but still their attention is not drawn to this."

Abû Muḥammad Hârithi narrates that Imâm Mus'ir said: "I was once walking with Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) when he inadvertently tramped a child's foot. He didn't even realize what he did until the child shouted out: "Shaikh! Don't you fear Qisâs (retaliation) on the day of judgement?" The moment Imâm Sâhib heard this, he fainted. When he regained his senses, I asked: "The child's statement had such an effect on your heart?" He replied: "I feared that probably Allah ﷻ inspired him to say what he said."

Abû Muḥammad Hârithi narrates that Naṣr Ibn Al-Hâjib Qurashi said: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) didn't consider it below his dignity to appear in the Majlis of 'Umar Ibn Zar. On one occasion, people saw him listening to 'Umar's lecture whilst his eyes were tearing away."

Abû Khabbâb narrates that he saw Mansûr Ibn Al-Mu'tamir and Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) entering the Masjid at the same time. For quite some time, both of them were silently conversing with each other and crying at the same time. Thereafter,

both of them came out of the Masjid. Abû Khabbâb says: "I asked Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) why they both wept so much and he replied: "We were discussing the dominance of the people of falsehood over the people of good in these times. This increased our weeping."

Yahyâ Ibn Naṣr Ibn Hâjib Qurashi narrates: "My father, Naṣr Ibn Hâjib, was a companion of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). I slept at his place a few times. I witnessed him busy with Salâh for the entire night. His tears used to fall like rain on the grass-mat to such an extent that I could actually hear them falling."

Layth Ibn Khâlîd narrates from a student of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) - the name of whom the narrator is unable to recall - that the bulk of Imâm Sâhib's Salâh was performed at night. The student says: "One night, I saw him reciting the entire Qurân whilst standing in prayer. When he reached Sûrah Alhâkumut-Takâthuru..., he paused there and then recited the Sûrah and then started again. He continued doing this until the morning."

Khaṭîb narrates that J'afar Ibn Rab'î said: "I lived in the company of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) for five years. I haven't seen anyone more silent than him."

Yahyâ Hamâni says that he heard 'Abdullâh Ibn Mubâarak saying: "I once told Sufyân Thawri that Abû Hanîfah is very far away from backbiting. I haven't heard him backbiting even about his enemies. To this, Sufyân replied: "By Allah! He is much more intelligent than that person who allows others to take hold of all his good deeds (by backbiting about them)."

Ṣaymari narrates that Shuraik said: "Abû Hanîfah was a man of lengthy silence, excessive meditation, very discerning in the field of

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Saymari narrates that Shuraik said: "Abû Hanîfah was a man of lengthy silence, excessive meditation, very discerning in the field of

Fiqh, a man of intricate analogy in the field of religious knowledge and discussions and very intelligent. His debates and arguments with others were very limited and he was a man of a few words."

Abû Muḥammad Ḥārithi narrates that Ḥamzah Ibn Rab'iah said: "Nobody has differed over the fact that Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) was straight-tongued. He never mentioned anyone with evil words."

Bakr Ibn M'arûf says: "I asked Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) why he declined to talk ill of others when others were all talking ill of him. He replied: "That (abstention from backbiting) is the favour of Allah ﷻ, He grants it to whosoever He pleases."

Bakr Ibn M'arûf is also reported to have said: "I haven't come across anyone in the Ummat of Rasûlullâh ﷺ with character as outstanding as Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*)."

CHAPTER THIRTEEN

Imâm Sâhib's graciousness

Khatîb Baghdadi narrates that Hujr Ibn 'Abdul Jabbâr said: "The people haven't witnessed anyone's company better than the company of Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*) nor anyone more kind to his students than Imâm Abû Ḥanîfah (*Rahmatullâhi alaihi*)."

Ḥafṣ Ibn Ḥamzah Qurashi says: "Many a times a man would come and sit in the company of Imâm Sâhib without any intention (of acquiring anything from him). He would harbour no intention of companionship but when the man would stand up, Imâm Sâhib would himself enquire from him. If he was a destitute, he would assist him. If he is sick, he would visit him. Due to his outstanding character, Imâm Sâhib would win the man over. He was the most kind and gracious of companions."

Ḥasan Ibn Ziyâd narrates: "Imâm Sâhib once saw one of his students with miserable clothing. He asked him to remain seated. When the other students departed and he was left alone, Imâm Sâhib told him: "Pick up this Muṣalla (prayer-mat), whatever lies beneath it is all for you. Take it and improve your condition." The student lifted the mat and beneath it he found one thousand dirhams (silver coins)."

Imâm Abû Yûsuf says that whenever a need was presented to Imâm Sâhib, he would fulfil that need."

Ismâ'il Ibn Ḥammâd Ibn Abû Ḥanîfah narrates that when Ḥammâd (the son of Imâm Sâhib) completed Sûrah Fâtihah (as a little boy), Imâm Sâhib sent five hundred dirhams as a gift to his teacher.

According to Zaranjari's narration, he sent a thousand dirhams. Ibnu Jabbârah writes in *Kâmil* that when the teacher received the sum, he remarked: "What have I done to receive such a substantial gift?" When Imâm Sâhib was informed of this statement, he appeared personally and said: "Sir! Do not regard as inferior whatever (little) you have taught my child. If I had more, I would have presented it to you in honour of the Holy Qurân."

Qays Ibn Rab'î narrates that Imâm Sâhib was always very pleasant and generous to all those who approached him. And as for his brothers (relatives, friends and students), he would go out of his way in extending his generous hand to them.

Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) used to send cash to Baghdad. Goods purchased in Baghdad used to be sold here in Kufa. The profit would be accumulated and utilised in the food, clothing and other needs of the Muhaddithîn. The remainder, he used to present to them in the form of cash. He used to tell them: "Praise Allah ﷻ alone and not me. I haven't disbursed anything from my wealth but from the wealth of Allah ﷻ. By Allah! Whatever He has bestowed upon me is your trust which He has sent to you via me."

Saymari narrates on the authority of Wak'î Ibn Jarrâh that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) said: "For forty years, it has been my habit that whenever my personal wealth exceeds four thousand dirhams, I spend the excess. I keep four thousand with me because Hadrat 'Ali ؑ said that four thousand dirhams or less is *nafaqah* (expenses). If I did not fear becoming dependant upon others, I wouldn't have held back a single dirham."

Sufyân Ibn 'Uyaynah says: "Imâm Abû Hanîfah (*Rahmatullâhi*

alaihi) was a man of abundant *Saum* and *Sadaqât*. He used to spend whatever he accumulated as profits. He once sent me such a staggering amount as a gift that I became perplexed with it. When I complained about this to some of his companions, they remarked: "This is nothing much. If you saw the gifts he sent to S'aîd Ibn 'Arûbah, you would never have been surprised at what he sent you." He then added: "There was not a single Muhaddith upon whom Imâm Sâhib did not bestow his grace."

Imâm Mus'ir Ibn Kudâm narrates: "It was the habit of Imâm Sâhib, that whatever he purchased for his family, he would spend the same amount on the senior 'Ulamâ and whenever he purchased clothing for his family, he used to buy the same amount for the senior 'Ulamâ as well. At the onset of the fruit season, whatever he intended to purchase for his family members, he would first purchase the same for the senior Mashâikh as much as he intended to purchase for his family."

Imâm Abû Yûsuf relates: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was very generous with his acquaintances. At times, he used to give them fifty gold coins at a time. If the beneficiary expressed his gratitude to him in front of others, Imâm Sâhib would be grieved and remark: "Express your gratitude to Allah ﷻ because this is the sustenance which Allah ﷻ has sent to you."

Abû Muḥammad Hârithi narrates that Ishâq Ibn Isrâîl says that he heard his father saying: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was very generous. He was very sympathetic to his friends and students particularly at 'Eid when he used to shower them all with gifts. According to their status, he used to send them presents. If a man needed to get married, he used get him married, provide the necessary expenses and attend to his other needs as well."

Abû Muḥammad Ḥārithi narrates that Imâm Abû Yûsuf said: "I haven't seen anyone as generous as Imâm Abû Ḥanîfah (*Rahmatullâhi alaiḥ*). I would often comment to him about this whereupon he would remark: "If you witnessed the generosity of my Ustâd, Ḥammâd, you wouldn't have said this." Imâm Abû Ḥanîfah (*Rahmatullâhi alaiḥ*) bore the expenses of me and my family for a period of ten years. I haven't witnessed anyone more extensive in good character than him."

Abû Muḥammad Ḥārithi narrates that Ḥasan Ibn Sulaymân said: "I have never witnessed anyone more generous than Imâm Abû Ḥanîfah (*Rahmatullâhi alaiḥ*). He fixed a monthly allowance for a whole group of his students. This was apart from their annual allowance."

He also narrates that Shaqîq Ibn Ibrâhîm said: "I was once in the company of Imâm Ṣâhib who was on his way to visit a sick person when another man was coming towards us in the opposite direction. When he saw Imâm Ṣâhib, he took cover and changed direction. Imâm Ṣâhib shouted out his name and said: "O so and so! Walk in the direction you were walking in. Don't change your direction now." When he realized that Imâm Ṣâhib had already seen him, he was overcome with shame and stood still. Upon reaching him, Imâm Ṣâhib asked him the reason for avoiding him. He replied: "I am owing you a long-overdue amount of ten thousand dirhams which I am unable to pay. I have breached my promise of payment. I was overcome by shame when I saw you coming towards me." Imâm Ṣâhib remarked: "Subḥânallah! Matters have reached such proportions that when you see me you take cover? Go, I have gifted the entire amount to you and I declare myself a personal witness to this. And remember, don't take cover when you see me around. Also, forgive me for the ill-feelings that could have cropped up in your heart against me." Shaqîq, the narrator of this incident adds:

"This is when I was completely convinced that this man is a true saint."

Ṣaymari narrates that Fudâil Ibn 'Iyâz (*Rahmatullâhi alaiḥ*) said: "Imâm Abû Ḥanîfah (*Rahmatullâhi alaiḥ*) was renowned for his liberal charities, lengthy silence, and the honour he showed towards 'Ilm and the people of 'Ilm."

He also narrates that Sharîk said: "Imâm Abû Ḥanîfah (*Rahmatullâhi alaiḥ*) was very forbearing with his students. If anyone of them was in need, he would render him independent and spend upon his family and children for the entire duration of his studentship. At the termination of his studies, Imâm Ṣâhib would advise him: "Now you have acquired great wealth as you are now aware of the lawful and unlawful."

'Ali Ibn J'ad narrates that Al-Ḥâj sent a thousand pairs of shoes to Imâm Ṣâhib as a gift. He distributed every one of them amongst his students. After some time, when he himself needed to purchase a pair of shoes, someone asked him about all the shoes he received. He replied: "Not a single pair had reached my house. I distributed every one of them amongst my students."

Zâhid Ibn Ḥasan narrates: "My father gave a shawl to Imâm Abû Ḥanîfah (*Rahmatullâhi alaiḥ*) as a gift which he had purchased for three gold-coins. Imâm Ṣâhib accepted it and gave him a silk cloth as a gift the value of which was fifty dirhams."

Zakariyyâ Ibn 'Adi narrates that 'Ubaidullah Ibn 'Amr Al-Raqî sent some fruit to Imâm Ṣâhib. Imâm Ṣâhib sent him some very expensive goods in return."

'Abdullâh Ibn Bakr Ashami narrates: "En route to Makkah, one of

the camel-drivers became hostile towards me over some dispute between us. He took me to Imâm Sâhib. He questioned us both and both our answer's were conflicting. Imâm Sâhib asked: "The dispute is over what amount?" The camel-driver replied: "Over forty dirhams." Imâm Sâhib commented: "People have lost their dignity." This statement really put me to shame. Imâm Sâhib then handed over forty dirhams to the camel-driver."

Yahyâ Ibn Khâlid narrates: "Ibrâhîm Ibn 'Uyaynah was arrested because he was very steep in debt which he was unable to pay. When he was brought before Imâm Sâhib, he asked him what the total debt amounted to. He replied: "Just over four thousand dirhams." Imâm Sâhib then asked him if he had taken any other loans to pay out this debt. Upon receiving an affirmative reply, Imâm Sâhib said: "Return whatever loans you have taken and I take the responsibility of paying off all your debts."

Abû Muḥammad Hârithi narrates that Ghawrak Al-S'adi Kufi said: "I presented a few gifts to Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) and he in turn presented me with gifts many times the value of my gifts. I submitted: "Had I known of your intention, I wouldn't have presented you with the gifts." Imâm Sâhib responded: "Don't do that because the person who initiates this is more virtuous. Are you not aware of the Ḥadîth wherein Rasûlullâh ﷺ says: "Whoever does any good towards you, then compensate him and if you are unable to compensate him then (at least) praise him (and thank him)." I then submitted: "This Ḥadîth is more dearer to me than all the wealth."

Wak'î Ibn Jarrâh narrates: "A man came to Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) and submitted: "I need a set of clothing. Please bestow your good favour upon me. A man wishes to make me his son-in-law so I wish to make myself more presentable with this set

of clothing." Imâm Sâhib requested him to wait for ten days and when he returned after ten days, Imâm Sâhib asked him to come the following day. When he appeared the following day, Imâm Sâhib took out a set of clothing worth more than twenty sovereigns and another sovereign was attached to the clothing. Imâm Sâhib then said: "I sent some goods to Baghdad on your behalf and this set of clothing plus this dînâr is the profit accrued. The actual capital has also returned. If you accept it, well and good otherwise I will sell it and give the money in charity on your behalf."

Imâm Abû Yûsuf narrates: "The people were of the opinion that Allah ﷻ had bestowed Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) with 'Ilm, 'Amal, generosity, graciousness and Qurânic character.

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CHAPTER FOURTEEN

Imâm Sâhib's piety, asceticism and trustworthiness

- (1) Qâdî Abul-Qâsim Ibn K'as narrates that Makki Ibn Ibrâhîm said: "I have lived with the people of Kufa but I haven't seen anyone as pious as Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."
- (2) Abû Nu'aim Fadl Ibn Dukain narrates: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was very pious and trustworthy."
- (3) Muḥammad Ibn Ayman narrates that when 'Abdullâh Ibn Mubârak was asked about Imâm Abû Hanîfah (*Rahmatullâhi alaihi*), he replied: "Can anyone ever be like him? He was tried with lashes but he exercised forbearance."
- (4) Muḥammad Ibn Ibrâhîm Tayâlasî narrates that when Muḥammad Ibn Muqâtil was asked about Sufyân Thawri and Abû Hanîfah, he replied: "He who fled and was saved (reference to Sufyân Thawri) cannot be in the same rank as the one who was tried and exercised patience (in reference to Imâm Sâhib)."
- (5) 'Abdullâh Ibn Mubârak says: "When I entered Kufa, I made enquiries as to who is the greatest saint of Kufa. The people directed me to Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."
- (6) Y'aqûb Ibn Abû Shaybah narrates that when Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was mentioned before 'Abdullâh Ibn Mubârak, he remarked: "What can be said about the man who was presented with all the material wealth and chattels of the dunyâ but rejected it all? A man who was severely lashed but bore it with patience. A man who did not set foot in a domain (court of law as a judge) for which people leave no stone unturned."

- (7) Qâdî Abû 'Abdullâh Saymari narrates that Hasan Ibn Sâlih said: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was a very pious man and extremely particular about the unlawful. He avoided many lawful things due to doubt. I haven't witnessed a single Faqîh more cautious over his Nafs (desires) and 'Ilm than him. All his endeavours were directed to the hereafter."
- (8) Nadr Ibn Muḥammad says: "I haven't witnessed anyone as abstinent and pious as Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."
- (9) 'Abdullâh Ibn Mubârak says: "When Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) wanted to purchase a bondswoman, for ten years, and according to other narrations, for twenty years, he continued seeking the counsel of his friends as to which batch of bondswomen he should purchase from."
- (10) Yazîd Ibn Hârûn says: "I acquired religious knowledge from a thousand Mashâikh. By Allah! I haven't seen anyone as pious and safeguarding of his tongue as Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."
- (11) Hasan Ibn Ziyâd says: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) never accepted a single gift or favour from the rulers or kings."
- (12) Khaṭîb Baghdadi narrates that 'Abdullâh Ibn Mubârak said: "I haven't witnessed anyone as Allah-conscious as Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."
- (13) 'Ali Ibn Hafs Bazzâz narrates: "My father Hafs Ibn 'Abdur-Rahmân was Abû Hanîfah's business partner. Imâm Sâhib used to send goods to him. On one occasion, while despatching some merchandise to him, he warned him that a certain batch of

clothing had some flaw in it. He advised him to point this out to the customer before the sale. Hafṣ sold the goods but forgot to point this out to the customer and he was unable to locate the customer also. When Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) heard of this, he gave away the entire cash value of the consignment in charity and separated Hafṣ from the business partnership. The cash value amounted to thirty thousand dirhams."

(14) Wak'î Ibn Jarrâh narrates: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) made it compulsory upon himself to give a dirham in charity every time he swore an oath by Allah. On one occasion, he had to take an oath so he gave a dirham in charity. Thereafter, he made a Ashrafi (gold coin) compulsory upon himself every time he swore an oath by Allah ﷻ. Thereafter, every time he had to take an oath in defense of the truth, he gave an Ashrafi (sovereign) in charity."

(15) Qâḍî Abû 'Abdullâh Saymari narrates that Hafṣ Ibn 'Abdur-Rahmân said: "I have never seen Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) mentioning something with his tongue contrary to what is in his heart. And I have never witnessed anyone as cautious as him even in trivial matters. His circumspection had reached such proportions that if any doubt cropped up in his heart, he would ensure that the doubt is removed from his heart even if it means giving away his entire wealth."

(16) Sahal Ibn Muzâhim narrates: "Whenever we entered Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s house, all we could see was a grass-mat."

(17) Zaid Ibn Zarqâ narrates that a man once remarked to Imâm Abû Hanîfah (*Rahmatullâhi alaihi*): "The dunyâ (world) is being presented to you then why don't you accept it for you are a family-man?" Imâm Sâhib replied: "Allah ﷻ is sufficient to attend

to the needs of my family. As for me, my monthly expenses amount to just two dirhams. Why should I accumulate wealth for them when I will be questioned about accumulating it? Whether they are obedient to Allah ﷻ or disobedient to Him does not make any difference to me being questioned about it because the sustenance of Allah ﷻ reaches the obedient as well as the disobedient morning and evening." Thereafter, he recited the following verse: "And in the sky is your sustenance and that which you are being promised." ⁷⁰

(18) Khârijah Ibn Mus'ab narrates: "When I was about to proceed for Hajj, I left my bondswoman in the care of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). I stayed in Makkah Mukarramah for about fourteen months and upon my return, I asked him about her character and services etc. He replied: "He who has recited the Qurân, preserved the Dîn of the people, pointed out what is Harâm and Halâl to them, is in need of protecting himself from Fitnah (temptation). By Allah! I haven't even seen your bondswoman." I thereafter enquired from her about Imâm Sâhib and the household chores etc. She replied: "I have never heard of nor seen anyone like him. I have never seen him making Ghusle-Janâbat during the day nor at night. He only leaves his home on Fridays. He used to perform Fajr Salâh, come home and after a short Duhâ Salâh, he used to proceed very early for Jum'uah Salâh. Prior to his departure, he used to take a bath and apply 'Itr (fragrance). I have always seen him fasting during the day. He used to partake of meals during the latter part of the night and then rest for a little while. Thereafter he used to proceed for (Fajr) Salâh."

(19) Wak'î Ibn Jarrâh narrates: "A woman brought a silk-cloth to Imâm Sâhib and requested him to sell it on her behalf. Imâm Sâhib

⁷⁰ Sûrah Zâriyât verse 22

asked her: "What price should I sell it for?" She replied: "One hundred dirhams." He said: "One hundred is very little." "Two hundred then," she said. Once again Imâm Sâhib told her that she is underpricing her merchandise. She added on a hundred each time until she reached four hundred. Imâm Sâhib remarked: "This cloth is worth more than four hundred dirhams." The woman retorted: "Are you joking with me?" Imâm Sâhib then requested her to call her husband. Upon his arrival, Imâm Sâhib purchased the cloth for five hundred dirhams."

(20) Wak'î Ibn Jarrâh also narrates that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was very trustworthy.

(21) 'Abdullâh Ibn Sâlih Ibn Muslim 'Ajali narrates: "A man in Syria once asked Hakam Ibn Hishâm about Imâm Abû Hanîfah (*Rahmatullâhi alaihi*). He replied: "He was the most trustworthy man of all. The king requested him to take charge of the royal treasury and threatened him with punishment if he declined to accept this post. He declined the post and preferred the punishment of the king over the chastisement of Allah ﷻ." The man then remarked: "I have never heard anyone praising him as I heard you praising him." Hakam Ibn Hishâm said: "By Allah! He was exactly like I described him."

(22) Imâm Abû Yûsuf narrates that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) said: "If it was not for the fear of the 'Ilm of Allah ﷻ being laid to waste, I would not have issued any Fatwâs to anyone for the others revel in it whilst the burden is on my shoulders."

(23) Fayḍ Ibn Muḥammad Al-Raqiy narrates that he met Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) in Baghdad and he asked Imâm Sâhib if he could be of any service to him as he was off to Kufa. Imâm

Sâhib replied: "Please meet my son Hammâd in Kufa and tell him that my monthly expenses amount to just two dirhams. At times, I eat Roti and at times Sattû (a type of coarse wheat-dish). He hasn't even sent this amount. Please ask him to send the same immediately. Fayḍ adds: "I thought to myself, 'This is his (only) problem here in Baghdad.' May Allah ﷻ be pleased with him."

(24) Abul-Muayyid Khawârizmi narrates that 'Abdullâh Ibn Mubâarak said: "On one occasion, a few stolen goats were found amongst the goats of Kufa. On hearing of this, Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) enquired about the average maximum age of a goat. When informed that goats normally live for up to seven years, he abstained from eating goat meat for seven years."

In one of his biographies, mention is made of Imâm Sâhib witnessing a soldier who, after consuming a piece of meat, disposed of the remainder in one of the rivers of Kufa. Imâm Sâhib made enquiries over how long a fish lives. The people informed him of a certain period. He abstained from eating fish for that entire period.

(25) The author says: "On the authority of Ustâz Abul-Qâsim Qushairi I had narrated in my renowned booklet under the chapter of Taqwâ that Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) even avoided sitting under his debtor's tree. He used to remark: "Any benefit gained from a debt is equivalent to interest."

(26) Abul-Muayyid Khawârizmi narrates that Yazîd Ibn Hârûn said: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was a very pious man. One day I saw him sitting in the sun before someone's door. I submitted: "How appropriate it would be if you sit in the shade." To this he commented: "The owner of the house owes me some money. I do not wish to sit in the shade of his house (as I would be taking something more than he owes me." Yazîd Ibn Hârûn adds: "What

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greater piety can you get than this?"

(27) He also narrates that Yahyâ Ibn Abû Zâidah passed Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) while he was sitting in the sun. The shade of a house was very close to where he was seated. Yahyâ took an oath by Allah and submitted: "Why don't you sit in the shade?" Imâm Sâhib replied: "The owner of this house owes me some money. I find it despicable to sit in the shade of his walls as this would be tantamount to gaining (additional) benefit from the debt. However, I do not consider this action binding upon the people as well. Nonetheless, an 'Âlim should practise upon his 'Ilm more than what he preaches to others."

Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s incidents of piety are innumerable and famous. At this juncture Abul-Muayyid Khawârizmi, composed the following stanzas:

"The greatest form of praise in favour of Abû Hanîfah lies in that he was a lion of 'Ulûm and a forest of pens.

He reached such an elevated rank of piety that has surpassed all imagination.

Due to his piety, he relinquished many a lawful thing, so how could he ever get close to unlawful things?

Did you ever come across anyone as pious as him? His piety was a hereditary attribute.

When Fiqh covetously sought him out, he was not proud about it but Islâm was proud about it.

The nights did not witness a vigilant devotee like him nor did the days witness a teacher like him."

CHAPTER FIFTEEN

Imâm Sâhib's intuition, insight and erudition

(1) Khaṭīb Baghdadi narrates that Muḥammad Ibn 'Abdullâh Anṣâri said: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)'s intelligence was well exposed from his speech, actions, manner and character."

(2) 'Ali Ibn 'Âṣim narrates: "If the intellectual capabilities of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) were to be compared to half the world put together, Imâm Sâhib's intellect would surpass them all."

(3) Qays Ibn Rab'i says: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was from the intelligent ones."

(4) Khârijah Ibn Muṣ'ab says: "I have visited a thousand 'Ulamâ. I only found three or four of them to be remarkably intelligent. One of them was Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."

(5) Yazîd Ibn Hârûn says: "I have visited a great number of people but I haven't come across anyone as intelligent, pious and virtuous as Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."

(6) Qâḍi Abû 'Abdullâh Saymari narrates that Imâm Abû Yûsuf said: "I haven't come across anyone who claims that he saw someone as intelligent and dignified as Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."

(7) Aḥmad Ibn 'Atiyyah Kufi says: "I heard Yahyâ Ibn M'aîn saying: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was a very intelligent man. He was unable to speak falsehood. I haven't heard 'Abdullâh Ibn Mubâarak praising anyone as I heard him praising Imâm Abû Hanîfah (*Rahmatullâhi alaihi*)."

(8) Qâdi Abul-Qâsim Ibn K'as narrates that Imâm Sâhib's son Hammâd said: "My father was once seated with his legs drawn up in the Musjid when a huge snake fell into his lap. By Allah! He did not get up nor was he overcome with fear. In fact, not a trace of emotion showed up on his blessed face. All he did was he recited the following Qur'anic verse: "Say (O Muḥammad!), nothing will ever afflict us except that which Allah ﷻ has written down for us."⁷¹ Reciting this verse, he seized the snake with his left hand and hurled it away."

(9) 'Abdullâh Ibn Mubârak says: "I haven't come across a man more intelligent than Imâm Abû Ḥanîfah (*Rahmatullâhi alaiḥ*)."

(10) When Imâm Sâhib was mentioned before Khalîfah Hârûn Rashîd, he made Du'â in favour of him and remarked: "Imâm Abû Ḥanîfah (*Rahmatullâhi alaiḥ*) could see with the eyes of his mind that which the ordinary people were unable to see with the eyes of the head."

(11) Abû Muḥammad Ḥârithi narrates that Imâm Shâfi'î (*Rahmatullâhi alaiḥ*) said: "The women of the world haven't given birth to a man more intelligent than Imâm Abû Ḥanîfah (*Rahmatullâhi alaiḥ*)."

(12) Bakr Ibn Khunais says: "If the intellectual capabilities of Imâm Abû Ḥanîfah (*Rahmatullâhi alaiḥ*) and all his contemporaries were to be put together, Imâm Sâhib's intellect would outdo all the others."

(13) Khaṭîb narrates that Imâm Sâhib's grandson, Ismâ'îl Ibn

Hammâd, said: "We had a Râfiḍi (Shia) neighbour who was a wheat-crusher by profession. He had two mules which he named Abû Bakr and 'Umar. One night, one of the mules kicked him and killed him. When Imâm Sâhib learnt about his death, he remarked: "Just check, the mule which kicked him would be the one he named 'Umar." Upon investigation, it was as he had forecast."

(14) Khaṭîb Baghdadi narrates that Ibrâhîm Ibn Hammâd said: "Imâm Abû Ḥanîfah (*Rahmatullâhi alaiḥ*) was a man of most superior intellect. Forecasting the future of his students, he addressed Dâwûd Tâi thus: "You will abandon the world and occupy yourself in 'Ibâdat." He addressed Imâm Abû Yûsuf thus: "You will be inclined towards the world." And he mentioned other similar revelations to Imâm Zufar Ibn Huzail and other students. Things turned out to be exactly like how he had forecast."

(15) 'Allâmah Khawârizmi narrates that Tawbah Ibn Sa'id said: "I heard Imâm Abû Ḥanîfah (*Rahmatullâhi alaiḥ*) saying: "When you see a long-headed person, then remember that he is stupid."

(16) Abul-Mahâsin Ḥasan Ibn 'Ali Marghînâni narrates that Imâm Abû Ḥanîfah (*Rahmatullâhi alaiḥ*) was asked: "What do you think of the children of Madînah Munawwarah?" He replied: "No doubt, the most successful of them will be the fair-complexioned blue-eyed boy." He mentioned this in reference to Imâm Mâlik (*Rahmatullâhi alaiḥ*). And true to Imâm Sâhib's understanding, Imâm Mâlik reached such an elevated rank in 'Ilm that none of his contemporaries were able to reach the same rank."

(17) Abû Muḥammad Ḥârithi narrates that M'uâz Ibn Ḥassân Samarqandi said: "Imâm Abû Ḥanîfah (*Rahmatullâhi alaiḥ*) is reported to have said: "When you see a person with an exceptionally good memory, consider him to be stupid. And when

⁷¹ Sûrah Tawbah verse 51

you see a very long-bearded person then too regard him as stupid. And if you come across a tall person who is intelligent, then hold firmly onto him as a very tall person is very rarely intelligent."

(18) Ibnu Habîb relates in his Kitâb 'Uqalâ Al-Majânîn' that 'Abdul-Jabbâr Ibn 'Abdullâh said: "When Sufyân Thawri, Mus'ir Ibn Kidâm, Abû Hanîfah and Sharîk Ibn 'Abdullâh Nakha'î were about to be taken to Khalîfah Mansûr, Imâm Sâhib remarked: "I predict what will happen to each one of us. As for me, I will employ a ruse before Mansûr. Sufyân Thawri will somehow flee whilst we are on our way, Mus'ir Ibn Kidâm will exhibit himself as an insane person. However, Sharîk will succumb to the desires of the Khalîfah."

When they were being escorted by the police, Sufyân Thawri told them that he wished to relieve himself. A policeman halted for him while he went behind a wall. Whilst he was on the other side of the wall, a boat filled with thorns was passing by. Sufyân Thawri pleaded with the boat-people: "The policeman standing on the other side of this wall wishes to kill me." They asked him to come aboard and hide under the thorns. He did as they bade him to do and they concealed him. They passed the policeman without being detected. After some time, the policeman called out: "Abû 'Abdullâh! Abû 'Abdullâh!" but to no avail. When he failed to find him on the other side of the wall, he returned to his officer in charge and reported the escape. The officer rebuked him and thereafter beat him.

When the remaining three personalities were presented before Khalîfah Mansûr, Mus'ir Ibn Kidâm quickly went up to the Khalîfah and said: "Amîrul-Mu'minîn! How are you keeping since we separated? How are your bondswomen? How are your conveyances? Please make me a judge." One of the Khalîfah's advisors remarked: "This man seems insane." The Khalîfah said:

"What you say is true. Take him out of here."

Thereafter, Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was summoned. He presented himself to the Khalîfah and submitted: "O Amîrul-Mu'minîn! I am Nu'mân Ibn Thâbit, a silk-merchant and son of a slave. The inhabitants of Kufa will not be pleased to have presiding over them a judge who is a silk-merchant and the son of a slave." Accepting this excuse, Mansûr said: "That is true."

When Sharîk was summoned, he was about to say something when the Khalîfah brushed him aside: "Keep quiet! You are the only one remaining now. You will have to accept the post of a judge." Sharîk submitted: "I am very forgetful." Mansûr remarked: "Then eat Lobân to improve your memory." He then submitted: "I am a bit weak also." The Khalîfah then said: "That is not a problem. We will organise some Halwa for you. Eat a bit of it just before you sit for a court-hearing." Sharîk finally submitted: "I will be compelled to pass judgement upon one and all." The Khalîfah said: "You are at liberty to pass judgement upon me as well as my family." (He finally had to accept the post.) Things ultimately turned out to be as Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) had predicted."

(19) Abul-Muayyid Khawârizmi narrates that Muḥammad Ibn Ibrâhîm Al-Faqîh said: "Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was once seated in his Masjid when a man passed by. Imâm Sâhib remarked: "I have a feeling that this man is a traveller." When the man sauntered around the Masjid for a little while, Imâm Sâhib remarked: "I have a feeling that this man is carrying some sweet substance in his pocket." After a little while, he again remarked: "I think this man teaches young children." His students were unable to contain themselves. One of them went to investigate and learnt that the man is a traveller, he is carrying raisins in his pocket and he teaches young children. When his students enquired as to how he

determined all this, Imâm Sâhib replied: "The man was looking all around and a traveller normally does this. I witnessed some flies hovering around his pocket leading me to deduce that he is carrying something sweet in his pocket. When I saw him examining the children closely, I deduced that he is a teacher of young children."

CHAPTER SIXTEEN

Imâm Sâhib's wit and intelligence

He is of the saints

(1) A man once appeared before Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) and enquired: "What is your opinion of a man who has no hope of Jannat, does not fear Jahannam, is not overcome with Allah Ta'âlâ's fear, consumes dead flesh, performs *Ṣalâh* without *Ruk'û* and *Sajdah*, bears testimony to things he did not witness, dislikes *Haqq* (the truth), flees from the *Rahmat* (mercy) of Allah ﷻ, loves *Fitnah* and gives credence to the Jews and Christians?"

Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was quite aware that the person who posed these questions harboured malice for him. He said: "You questioned me about issues the answers of which you are quite aware of." The man submitted: "No, these are very vile issues. There is nothing more villainous than these beliefs. This is why I am enquiring from you." Imâm Sâhib then directed his next question to his students: "What is your opinion of a man with such attributes?" They all unanimously agreed: "He who maintains such attributes is the most evil of people." Imâm Sâhib smiled and addressed the man: "If I prove to you that this man is a saint, will you stop hurling verbal abuses at me? And will you refrain from compelling the angels on your shoulders to record things that are detrimental to you?" The man replied: "Okay, I accept that."

Imâm Sâhib said: "You said that this person has no hope of Jannat and does not fear Jahannam because he has pinned his hopes onto the owner of Jannat and fears the owner of Jahannam. You said that this person does not fear Allah ﷻ. This is so because he is well

aware that Allah ﷻ will never be unjust in His judgement. Allah ﷻ Himself declares: "And your Lord is not cruel to the servants."⁷² You said that this person consumes dead flesh. He consumes fish (which is actually dead flesh). You said that this person performs Salâh without Ruk'û and Sajdah. This is so because he performs Janâzah Salâh. Also, another meaning of Salâh is Durûd (salutations). So it could also imply that he is sending Durûd upon Rasûlullâh ﷺ. You said that the person testifies to things he did not witness. This means that he testifies to the Kalimah Lâ Ilâha Illallâhu Muḥammadur-Rasûlullah. You said that the person dislikes Haq (the truth). This means that he desires to live so that he may worship Allah ﷻ to the utmost and he dislikes death because death is referred to as Haq also. Allah ﷻ says in the Holy Qurân: "And the stupor of death comes with Haq (truth)."⁷³ You said that this person loves Fitnah (temptations). So this means that he loves wealth and children. Allah ﷻ says in the Holy Qurân: "Verily your wealth and your children are a Fitnah (temptation)." You said that this person flees from the mercy of Allah ﷻ. This means that he is fleeing from rain (lest he gets drenched with it). You said that this person gives credence to the Jews and Christians. In fact he is giving credence to this statement of theirs: "The Jews claim that the Christians have nothing (to stand upon) and the Christians claim that the Jews have nothing (to stand upon)." He is actually verifying what both parties are claiming."

Upon hearing this discourse, the man got up and kissed Imâm Sâhib's forehead. He then submitted: "You have spoken the truth. I bear witness to that."

⁷² Sûrah Hâ-Mîm verse 46

⁷³ Sûrah Qâf verse 19

Imâm Abû Yûsuf establishes his own circle of education

Khaṭīb Baghdadi narrates from Muḥammad Ibn Salimah and Abû 'Abdullâh Saymari narrates from Fadl Ibn Ghânim that when Imâm Abû Yûsuf (a senior student of Imâm Sâhib) fell ill, Imâm Sâhib went to visit him a number of times. On one occasion, he found him looking very frail and weak. Imâm Sâhib recited Innâ Lillâhi..... and remarked: "I hope you will remain after me for the benefit of the Muminîn and if they are afflicted with your death, then a great treasure of knowledge will be exterminated with your death."

According to another narration, Imâm Sâhib said: "If this young man dies, nobody on the entire face of the earth will be able to fill his place."

Imâm Abû Yûsuf was on his way to recovery - with the grace of Allah ﷻ - when he heard of this statement made by Imâm Sâhib. This engendered a bit of vanity in his heart prompting him to establish his own circle of teaching. He eventually discontinued coming to Imâm Sâhib's Majlis. People also started turning towards him. Upon Imâm Sâhib's enquiry, he was informed that Imâm Abû Yûsuf established his own circle when he heard of Imâm Sâhib's words of praises in his favour.

Imâm Sâhib summoned a reliable person and requested him to proceed to the Majlis of Abû Yûsuf and pose the following question: "A man handed a garment to the laundryman with the agreement that he will wash it for two dirhams. When he went to pick the garment up after a few days, the laundryman refused to acknowledge that he had ever received a garment from him. The man returned home and after a few days went back to the laundryman asking for his garment. The laundryman returned the laundered garment to him. Now the question arises, is the

laundryman eligible for the laundry fee or not?

Go and ask him (Abû Yûsuf) this question. If he says that he is eligible then tell him that he is wrong and if he says that he is not eligible then tell him that he is still wrong."

The man went to Imâm Abû Yûsuf's gathering and posed the question to him. Imâm Abû Yûsuf replied: "His fee is binding." The man said: "You are mistaken." Mulling over the issue for a little while, Imâm Abû Yûsuf said: "No, he is not eligible for a fee." The man again remarked: "You are mistaken." Immediately thereafter, he (Imâm Abû Yûsuf) got up and proceeded to the Majlis of Imâm Abû Hanîfah (*Rahmatullâhi alaihi*).

Imâm Sâhib asked: "It seems as though the issue of the laundryman has brought you here?" He replied: "Yes."

Imâm Sâhib commented: "Subhânallah! A person who takes on the responsibility of issuing Fatwâs, establishes his own circle of teaching, and speaks with authority in the Dîn of Allah ﷻ is in such a position that he is unable to issue a valid answer to a proposition of Ijârah (contract)?"

Imâm Abû Yûsuf submitted: "My respected teacher! Please inform me of the correct answer."

Imâm Sâhib replied: "If he washed the garment after he refused to hand it over, then he is not entitled to a fee because he washed it for himself. However, if he washed it before usurping it, he is entitled to the fee because he washed it for the owner of the garment."

Pledging allegiance to 'Khalîfah Manşûr and Imâm Sâhib's lecture

Abû 'Abdullâh Saymari narrates that Dâwûd Tâi said: "When Khalîfah Manşûr 'Abbâsi came to Kufa, he summoned all the 'Ulamâ to gather before him. When they all gathered before him, he addressed them: "The Khilâfah has finally reached the family of your Nabi ﷺ. Allah ﷻ has showered His favour upon us and He has established the truth. O you 'Ulamâ! You are most eligible to assist Him (in His Dîn) and please accept my hospitality and whatever you desire from the wealth of Allah ﷻ. Now I urge you to pledge your allegiance in such a manner that you appoint an Imâm who will be a proof for all of you and on the day of judgement he will be a means of safety and security for you. Don't go into the court of Allah ﷻ without an Imâm. Avoid being without any evidence and proof. Don't ever say that you cannot proclaim the truth because you are scared of the Amîrul-Muminîn." The 'Ulamâ started looking towards Imâm Sâhib for his response. Imâm Sâhib addressed them: "If you wish to appoint me to speak for myself and your behalf as well, will you remain silent?" They replied: "Surely we will. This is what we desire." Imâm Sâhib lectured thus: "All praise is due to Allah ﷻ who has returned the rights to the family of Rasûlullah ﷺ. Allah ﷻ has done away with the oppression of the oppressors and bestowed our tongues with the honour of speaking the truth. No doubt, we have pledged allegiance with the command of Allah ﷻ and we promise our allegiance to you until "the Hour". And may Allah ﷻ ensure that the affairs of Khilâfah remain within the family of Rasûlullah ﷺ."

In response to this speech, Khalîfah Manşûr addressed Imâm Sâhib and said: "You are the most appropriate person to speak on behalf

of the 'Ulamâ. The 'Ulamâ have made a splendid choice in electing you on their behalf. You have represented them very favourably." When all the 'Ulamâ emerged from the Khalîfah's court, they asked him what he meant by 'Until the Hour.' They said that he had already broken his pledge. Imâm Sâhib replied: "You people somehow made a plan and surrendered the whole issue to my shoulders. I made a plan and got away while I presented you for a test." They all remained silent and accepted that the truth lies in Imâm Sâhib's action.

Solution to a complex problem

Wak'i narrates,: "I saw Imâm Abû Hanîfah *Rahmatullâhi 'alayh*, Sufyân Thawri, Mus'ir Ibn Kidâm, Mâlik Ibn Mughwal, J'afar Ibn Ziyâd, and Ahmad Hasan Ibn Sâlih at a Walîmah invitation in Kufa. The invited guests comprised of the influential as well as the lower classes. A man got both his daughters married to two brothers. When all the guests finally gathered to eat, the host ran out and exclaimed: "We have a huge problem." When asked what the problem is all about, he replied: "We prefer the problem to remain confidential." When Imâm Sâhib enquired about the problem, he said: "The problem is that last night, each brother ended up with the other brother's wife in error." Imâm Sâhib asked: "Did both couples consummate the marriage as well?" When he replied in the affirmative, Thawri remarked: "We do have a judgement made by Hadrat 'Ali ؑ in exactly in the same circumstances. When Hadrat Mu'âwiyah ؓ was confronted with the same issue at hand, he referred the matter to Hadrat 'Ali ؑ. Hadrat 'Ali decreed that Mahr is binding upon both the husbands owing to their consummation and he sent each of the women back to their respective husbands. Nothing else is binding upon them. All the people remained silent upon Sufyân Thawri's speech and

regarded his opinion in a very favourable manner. Imâm Sâhib also remained silent.

Imâm Mus'ir Ibn Kidâm turned towards him and said: "Imâm Abû Hanîfah! Why don't you say something about this?" Sufyân Thawri remarked: "What else can he add to this? Imâm Sâhib said: "Bring both the husbands to me." When they appeared before him, he asked each one of them: "Do you prefer to keep the woman you slept with last night?" When each one of them replied in the affirmative, Imâm Sâhib, asked: "What is the woman's name who slept with your brother?" When each one of them gave him the name of the other woman, Imâm Sâhib asked each one of them to utter her name and divorce her. Accordingly, they issued the Talâq. Thereafter, Imâm Sâhib recited the Khuṭbah of Nikâh and re-performed each brother's marriage with the woman he slept with and ne thereafter commented: "Consider this a fresh marriage altogether."

The people were quite taken aback with this action and decision of Imâm Sâhib. Mus'ir Ibn Kidâm stood up and kissed Imâm Sâhib's forehead and remarked: "How thoughtless of the people to rebuke me for cherishing love for this man. Through all this, Imâm Sufyân Thawri remained silent without uttering a single word."

Women are unable to give birth to another man like him

Sharîk narrates: "We were accompanying a Janâzah of a boy of a noble family of Kufa. Sufyân Thawri, Ibnu Shubrumah, Ibnu Abî Laylâ, Abû Hanîfah, Abul-Aḥwas, Mundil and Hibbân were also with us. Many of the influential people of Kufa were also accompanying the Janâzah when all of a sudden, it just came to a halt. Upon investigation, the people learnt that the deceased's mother came out of the house in agitation and impatience. She opened up her head and placed her head-cloth over the bier. The

lady was a Hâshimi and of noble descent. The deceased's father yelled at her to get back in the house but she refused. The father swore an oath: "Get back in the house or else you are divorced." In retaliation, she also swore an oath: "If I return home before the Janâzah Salâh, then all my slaves are emancipated." In short, they exchanged a few harsh words with each other. Ultimately, both parties were at a loss for words and they didn't know what action to take. The father summoned Imâm Abû Hanîfah *Rahmatullâhi 'alayh* for assistance. Imâm Sâhib came and asked each one of them the nature of their oaths. When they informed him, he said: "Put the bier down." When it was placed on the ground, he commanded the father to perform the Janâzah Salâh. The people who went ahead all came back. Lines were formed behind the bier and the Janâzah Salâh was performed. Imâm Abû Hanîfah *Rahmatullâhi 'alayh* thereafter said: "Take the body to the graveyard." And addressing the lady, he said: "Now you may return home. Your oath has been fulfilled." He addressed the father also with the same words.

Upon this, Ibnu Shubrumah declared: "The women are unable to give birth to another personality like you. You have no problem in dealing with academic complexities."

One misfortune on the heels of another

'Abdullâh Ibn Mubârak narrates: "A man came to Imâm Abû Hanîfah *Rahmatullâhi 'alayh* and informed him that he wished to build a small window on his wall. Imâm Sâhib advised him: "Build whatever you wish to but don't peep into your neighbour's house."

When he started constructing the window, the neighbour came to Ibnu Abî Laylâ and lodged a complaint. Ibnu Abî Laylâ prevented him from doing so. The man quickly came back to Imâm Sâhib and informed him about what transpired. Imâm Sâhib advised him:

"Okay, go back and open up a door on your wall." When he started constructing a door, the neighbour went back to Ibnu Abî Laylâ and lodged another complaint. He again forbade him from doing so. The man once again returned to Imâm Sâhib and explained what transpired. Imâm Sâhib asked him: "What is the total cost of your wall?" He replied: "Three sovereigns." Imâm Sâhib told him: "I am responsible for the three sovereigns. Go and raze the entire wall to the ground."

He went away and started demolishing the wall. The neighbour prevented him from doing so and brought him back to Ibnu Abî Laylâ. Ibnu Abî Laylâ submitted: "He is demolishing his own wall and you want me to prevent him from doing so?" He then addressed the man: "Go and raze the wall and do whatever your heart desires." The neighbour addressed Ibnu Abî Laylâ and said: "Why did you put me into such a predicament? Why did you prevent him from building a window? A window would have been much easier to bear than him demolishing the entire wall!" Ibnu Abî Laylâ submitted: "This man always refers to another man who points out my errors. What can I do now when my errors have become manifest?"

Imâm Sâhib's majesty was astonishing

'Abdullâh Ibn Mubârak also narrates: "I once asked Imâm Abû Hanîfah *Rahmatullâhi 'alayh* about the following Dîni issue: "There are two men; one of them has a dirham whilst the other has two dirhams. They both put their dirhams together. Two dirhams out of the collective three were somehow lost. We don't know which two dirhams were lost. What do we do now?" Imâm Sâhib said: "The remaining dirham belongs to both of them. Two thirds of the remaining dirham belongs to the man who had two dirhams whilst one third for the man who had one dirham."

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'Abdullâh Ibn Mubâarak continues: "I then referred the matter to Ibnu Shubrumah. He asked me: "Did you inquire from anyone else as well?" "Yes", I replied, "from Abû Hanîfah." To this he asked: "Abû Hanîfah probably declared that the remaining dirham be shared between them; one third for the man with one dirham and the remaining two thirds for the man with two dirhams?" I replied: "Yes, that is correct." Upon this, Ibnu Shubrumah remarked: "He has erred in his judgement. Of the two dirhams which were lost, one of them was most definitely from the man with two dirhams. The remaining dirham can therefore belong to both of them. Hence, the remaining dirham should be shared equally between the two of them." 'Abdullâh Ibn Mubâarak says: "I found this answer to be very favourable. I then went to Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. His grandeur was something else. If his intellect was to be weighed with half the world, his intellectual capabilities would outweigh them all. He asked me: "You met Ibnu Shubrumah and he says that intelligence demands that of the two dirhams which were lost, one of them was most definitely from the man with two dirhams. Hence, the remaining dirham should be divided equally between both of them?" I replied: "Yes, that is correct. This is exactly what Ibnu Shubrumah said."

To this, Imâm Abû Hanîfah *Rahmatullâhi 'alayh* remarked: "When all three dirhams were placed together, *Shirkat* (partnership) emerged. Hence, the share of the one-Dirham-man is one third in every single dirham and the share of the two-Dirham-man is two thirds in every single dirham. So the dirham which is lost, is considered lost from both their shares."

This is an inspiration from Allah ﷻ

'Abdullâh Ibn Mubâarak also narrates: "I met Imâm Abû Hanîfah *Rahmatullâhi 'alayh* en-route to Makkah Mukarramah. A calf was

barbecued for all the companions travelling with him. His friends decided to consume the meat with vinegar but they were unable to find a utensil in which they could place the vinegar. A little later, they saw Imâm Abû Hanîfah *Rahmatullâhi 'alayh* digging a hole in the sand and placing the table-cloth over the hole. He then put vinegar onto the cloth. The companions then ate the meat with vinegar by placing the meat onto the cloth. They then addressed Imâm Sâhib: "You do everything in a very pleasant manner." To this he replied: "Express your gratitude before Allah ﷻ. This is something which Allah ﷻ has inspired me to do."

Imâm Sâhib's intelligence averts a conspiracy

Imâm Abû Hanîfah *Rahmatullâhi 'alayh* says: "I was with Ibnu Hubairah when I was sentenced to imprisonment. As I came to the prison, a man, prompted by some conspiracy, asked me at the door of the prison: "O Abû Hanîfah! If the head of state orders someone to execute another human being, is it permissible for that person to carry out the execution order and kill him?" Imâm Sâhib turned the whole question around and asked: "Was the execution Wâjib (religiously binding)?" The man replied: "Yes, his execution was Wâjib." Upon this, Imâm Sâhib replied: "Then go ahead and kill him." The man tilted the question and asked: "If his execution is not Wâjib?" Imâm Sâhib replied: "The head of state will not issue an execution order against a person whose execution is not wâjib."

A rather fascinating ruse

Bashîr Ibn Walîd narrates: "One of Imâm Abû Hanîfah Rahmatullâhi 'Alayhi's neighbours was a youngster who used to frequent his Majlis as well. One day he submitted to Imâm Sâhib thus: "I wish to get married and I sent a proposal to a woman of a certain clan of Kufa. However, they are compelling me to pay a Mahr (dowry) which I cannot afford. My heart is also restless to tie the knot." Imâm Abû Hanîfah Rahmatullâhi 'alayh advised him: "Perform Istikhârah Salâh and agree to pay whatever amount they are requesting from you. When you consummate the marriage, your wife will probably forfeit the remainder of the dowry." Nonetheless, he accepted to pay the requested dowry and he finally got married.

After a few days, the youngster came back to Imâm Sâhib and complained: "I asked her family members to take whatever I have right now and I will settle the remainder in due course. However, they are adamant and insist that I should settle the entire amount immediately or else they will not hand her over to me." Imâm Sâhib advised him: "Employ a ruse to get out of this predicament. Take a loan and hand it over to them. Things will (Inshâ Allah) get easy and you will be delivered from this agony." Imâm Sâhib gave him a loan which he used to pay them. They eventually handed his wife over to him and the marriage was ultimately consummated.

Thereafter, Imâm Sâhib told the young man: "Inform your in-laws that you wish to proceed to another city to earn a living and you wish to take your wife along with you as well." He did as Imâm Sâhib bade him to do. He hired two camels and publicly exhibited as though he was on his way to Khurâsân. When he informed his in-laws of his intentions, they were very disturbed. They came to Imâm Sâhib and lodged a complaint with him. They also sought a religious ruling on the matter. Imâm Sâhib said: "He has the right to

take his wife wherever he pleases. They pleaded: "We will never be able to let her go from this city." Imâm Sâhib requested them: "Okay, satisfy him first by returning whatever you had taken from him as Mahr (dowry)." They accepted his request.

Thereafter Imâm Sâhib summoned the young man and advised him: "They are keen to return the Mahr they had taken from you and forfeit the Mahr." The man replied: "I wish to take something other than the Mahr also from them." Imâm Sâhib, realizing the man's intention, said: "Okay tell me, are you prepared to accept whatever they are giving you or not? If you do not accept, then the lady will claim that you are still owing her money. In that case, you will not be able to take her wherever you please." The man submitted: "Allah! Allah! My in-laws should never become aware of this angle of the issue. I will not request for anything more than what they have agreed to return." He eventually terminated his intentions to travel and accepted whatever they had returned to him."

The distribution of the deceased's estate

Wak'i Ibn Jarrâh narrates: "I was sitting in the company of Imâm Abû Hanîfah Rahmatullâhi 'alayh when a lady appeared before him and said: "My brother passed away leaving behind six hundred gold coins. However, I only received one gold coin from his estate." Imâm Sâhib asked: "Who distributed the estate?" She replied: "Dâwûd Tâi." Imâm Sâhib said: "You are entitled to this much only. Okay tell me, Your brother left behind two daughters?" "Yes," she replied.

"A mother as well?"

"Yes."

Imâm Sâhib asked: "He left behind a wife?"

She replied: Yes."

"He left behind twelve brothers and one sister?" he asked.

When she again replied in the affirmative, Imâm Sâhib added: "The two daughters are entitled to two thirds of the estate and that amounts to four hundred coins. The mother will get one sixth which is one hundred coins and the wife will get one eighth which is seventy five. Twenty four of the remaining seventy five will go to the twelve brothers. Two coins for each one of them and the remaining coin will be your share."

An incident between Qâdi Ibnu Abî Laylâ and Imâm Sâhib

Hasan Ibn Abû Mâlik narrates that Imâm Abû Hanîfah *Rahmatullâhi 'alayh*, together with Imâm Abû Yûsuf went to Ibnu Abî Laylâ for some work or the other. When they appeared before him, he asked his doorkeeper to summon those who wished to file a case in court. It appears as though he wanted to exhibit his rulings and decisions before Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. He attended to many cases in Imâm Sâhib's presence when finally two men entered the court-room. One of them claimed: "The defendant has verbally abused me and slandered my mother by referring to me as a son of an adulteress. May Allah ﷻ honour you. I request you to redeem my right from him. (In other words, I request you to institute the penal code of slander which is eighty lashes.)" Ibnu Abî Laylâ then asked the defendant what he had to say in his defence.

Upon this, Imâm Sâhib remarked: "Why do you ask the defendant when the plaintiff is not really the opposing party of this lawsuit. He claims that his mother was slandered. Why don't you first establish if he is his mother's legal representative or not." When Ibnu Abî Laylâ replied in the negative, Imâm Sâhib commented: "Find out if his mother is dead or alive. If she is alive, it is imperative upon her to make this man her legal representative and if she has died then it is another matter altogether." When Ibnu Abî Laylâ asked if his mother was alive or dead, he replied that she had passed away. Ibnu

Abî Laylâ then asked: "Can you present witnesses to testify that she had passed away?" Upon presenting witnesses, Ibnu Abî Laylâ resumed questioning the defendant as to what he had to say in his defence.

Imâm Abû Hanîfah *Rahmatullâhi 'alayh* immediately asked him: "Why don't you ask the plaintiff if he is the only heir to his mother or are there any other heirs as well?" If there are any other heirs, then the right of seeking redress for slander will devolve upon all the other heirs as well. If he is the only living heir, then it is another issue."

Ibnu Abî Laylâ asked him if he was the only surviving heir to his mother. When he replied that he was the only heir, Ibnu Abî Laylâ asked him to prove this by presenting witnesses to validate his claim. When he presented witnesses, Ibnu Abî Laylâ again started questioning the defendant. Imâm Sâhib admonished him once again: "Why don't you ask the plaintiff if his mother was a slave or a free woman?" When he posed the question to him, he replied that she was a free woman. Again he was asked to present witnesses to verify this. When he presented the witnesses, Ibnu Abî Laylâ again resumed questioning the defendant. Imâm Abû Hanîfah *Rahmatullâhi 'alayh* again admonished Ibnu Abî Laylâ: "Why don't you ask him if his mother was a Muslim or a disbeliever?" The plaintiff replied: "My mother was a free Muslim woman who hailed from so and so clan." He was again asked to present witnesses to verify this claim. Upon the presentation of his witnesses, Imâm Sâhib remarked: "Now you may question the defendant."

Ibnu Abî Laylâ asked the defendant: "Did you or did you not accuse his mother of perpetrating the sin of adultery?" He vehemently denied making any such statements. Ibnu Abî Laylâ then addressed the plaintiff: "Do you have any witnesses to testify in your favour?"

before you people on any issue.' And he went back into the house."

Qâdi Ibnu Abî Laylâ commits six errors

Abû Y'aqûb Yûsuf Ibn Ahmad Makki, together with a few other narrators narrate that Hasan Ibn Ziyâd Lu'lu' said: "In close vicinity to my house lived an insane lady by the name of Umme-'Imrân. A passerby once made some remark to her. She retorted: "O you son of two adulterers!" Coincidentally, her retort was heard by the judge Ibnu Abî Laylâ. He arrested her and summoned her to the Masjid where he instituted the penal code. She was lashed twice – eighty lashes each; once for slandering the man's mother and once for slandering his father. When Imâm Abû Hanîfah *Rahmatullâhi 'alayh* heard of this, he said: "Qâdi Ibnu Abî Laylâ has made six mistakes in instituting the penal code upon her.

Firstly, she is insane. The insane are exempt from punishment under the penal dispensation.

Secondly, he punished her in the Masjid. The penal code is not instituted in the Masjid.

Thirdly, She was lashed whilst she was standing. Women ought to be lashed whilst they are seated.

Fourthly, he carried out the punishment twice upon her. The penal code decrees that even if one slanders the entire nation, only one set of lashes will be instituted.

Fifthly, at the time the punishment was being carried out, the man's parents were not around. The law decrees that the slandered be present at the time of the punishment as the penal code is only instituted at the slandered person's behest.

Sixthly, he combined two separate punishments together whereas the penal code decrees that in a case where a person is liable for a dual punishment, the second punishment should not be administered until he recovers from the impressions of the first

one."

When this Fatwâ reached Qâdi Ibnu Abî Laylâ, he lodged a complaint with the local governor. The governor prohibited Imâm Sâhib from issuing any Fatâwâ. After some time, one of the latter governors of Kufa, 'Îsâ Ibn Mûsâ, had a problem with a few religious issues. Imâm Sâhib was asked to solve the problems of the governor. The solutions provided by Imâm Sâhib were very pleasing to the governor. The governor reinstated Imâm Sâhib to issue Fatâwâ once again."

Dahâk Shâri is left speechless

Abû Walîd Tayâlasî narrates: "Dahâk Shâri came to Imâm Abû Hanîfah *Rahmatullâhi 'alayh* in Kufa and said: "Repent!" Imâm Sâhib asked: "Repent from what?" He replied: "Repent for considering arbitration permissible." Imâm Sâhib asked him: "Will you kill me or debate with me?" He replied: "I wish to debate with you." Upon this Imâm Sâhib said: "If we do have any difference of opinion over any issue, who will judge between us?" Dahâk said: "You may appoint anyone you wish to judge between us." Imâm Sâhib called one of his colleagues and asked him to sit down near them. He advised his colleague: "If we do have any differences, please pass judgement between us." Addressing Dahâk, Imâm Sâhib asked: "Are you satisfied with this man being an arbitrator between us?" When he replied in the affirmative, Imâm Sâhib remarked: "Then you yourself are guilty of considering arbitration permissible." Dahâk was left dumbstruck."

This is a more favourable answer

Abul-Qâsim Ibn K'as narrates that Ibrâhîm Al-Sâigh said: "I was sitting in the company of 'Atâ Ibn Abî Rabâh and Imâm Abû

He replied: "Yes, a group of noble men of Kufa are my witnesses." Ibnu Abî Laylâ remarked: "Go and summon them so that I may listen to their testimony."

Thereafter, Imâm Abû Hanîfah *Rahmatullâhi 'alayh* got up to go. Ibnu Abî Laylâ urged him to stay on but he refused."

Hadrat Qatâdah and Imâm Sâhib

Abul-Qâsim Ibn K'as narrates that Asad Ibn 'Amr said: "Hadrat Qatâdah came to Kufa and stayed at Abû Burdah's house. After a little while he came out and said: "Today I will answer any question you pose on the issue of Halâl and Harâm (lawful and unlawful)." Imâm Abû Hanîfah *Rahmatullâhi 'alayh* addressed him: "O Abul-Khattâb! What do you have to say about the following Mas'alah; a man was away from his family for a number of years. His wife was informed that he died. Trusting this information to be true, she remarried and this union produced a son as well. After some time, her first husband returns home. The first husband vehemently denies that the child is his whilst the second husband accepts that it is his child. Now the question arises; did both the men accuse her of adultery or only the one who denied the child? If you answer this question on the basis of your own opinion we will point out your misconception and if you substantiate it with a Hadîth, then we will establish the fictitiousness of the Hadîth."

Qatâdah asked if such an incident had occurred. Upon receiving a reply in the negative from the people, he remarked: "Why do you inquire about an issue which has not even occurred as yet?" To this Imâm Sâhib replied: "The 'Ulamâ are ever-ready for any form of calamity. They arm themselves before the misfortune strikes them so that they are well-cognizant of the problem and how to extricate themselves from it." Upon this Qatâdah submitted: "Leave this

question aside and ask about Tafsîr (Qurânic commentary) instead."

Imâm Abû Hanîfah *Rahmatullâhi 'alayh* asked him: "What do you say about the following verse: He who had the knowledge of the book said, 'I will bring it (the throne) to you even before your vision reverts to you.'⁷⁴ Who is being referred to in this verse?"

Qatâdah replied: "It refers to Âsîf Ibn Barkhiyâ, a scribe of Sulaymân عليه السلام. He was well-versed with the Isme A'zam." Imâm Sâhib asked: "Was Sulaymân عليه السلام well-versed with the Isme-A'zam?" "No," he replied.

To this, Imâm Abû Hanîfah *Rahmatullâhi 'alayh* remarked: "During the era of a Nabi, is it possible for someone to know more than the Nabi?" Again he replied: "No." And then he added: "By Allah! I will not mention anything dealing with Tafsîr. Why did you question me about something over which the 'Ulamâ hold conflicting views?"

Imâm Abû Hanîfah *Rahmatullâhi 'alayh* then asked him: "Are you a believer." He replied: "I hope so." When he asked him why, he replied: "I said, 'I hope so' because of the verse: "And the Being whom I hope will forgive my sins on the day of judgement."⁷⁵

Imâm Sâhib remarked: "When Allah ﷻ asked Ibrâhîm عليه السلام, 'Don't you believe, he replied, 'Surely I do but (I wish to know) so that my heart is at ease.'⁷⁶

So why don't you say the same thing as well?"

Upon this, Qatâdah got up saying; 'By Allah! I will not lecture

⁷⁴ Sûrah Naml verse 40

⁷⁵ Sûrah Shu'arâ verse 82

⁷⁶ Sûrah Baqarah verse 260

Hanîfah *Rahmatullâhi 'alayh*. Imâm Sâhib asked him: "What do you say about the verse: "And We had given him back his family and (We had also given him back) others similar to them together with them."⁷⁷

‘Atâ replied: "The verse refers to *Hadrat Ayyûb* ؑ. Allah ﷻ had returned his family to him. And together with his family and children, Allah ﷻ had returned the like of them also to him." Imâm Sâhib suggested: "Abû Muḥammad! Allah ﷻ returned to *Hadrat Ayyûb* ؑ his wife and his own offspring. He also bestowed upon him the reward like the reward of the children." To this ‘Atâ remarked: "This is a more favourable answer."

The confession of Sufyân Thawri

Imâm Abû Yûsuf *Rahmatullâhi 'alayh* narrates: "A man once came to Imâm Abû Hanîfah *Rahmatullâhi 'alayh* and submitted: "I have taken an oath that I will never speak to my wife until she speaks to me. (If I do break my oath, she is divorced.) She in turn also swore an oath to the effect that if she speaks before I do, all her possessions will be distributed as charity." Imâm Sâhib asked him if he had enquired from anyone else. He replied: "Yes, I asked Sufyân Thawri and he says that whoever speaks first will break his oath and become *Hânith* (guilty of perjury)." Imâm Sâhib advised the man: "Go and speak to your wife. None of you will be guilty of perjury."

The man was a relative of Sufyân Thawri. He went to Sufyân and related Imâm Sâhib's Fatwâ to him. Overcome by a bout of fury, Sufyân came to Imâm Sâhib and retorted: "Are you rendering the

⁷⁷ Sûrah Sâd verse 43

forbidden private part as lawful for this man?" Imâm Sâhib asked him what he meant. Sufyân addressed the man and said: "Abû ‘Abdullâh! Repeat your question before him." The man repeated the question. Imâm Sâhib issued the same Fatwâ he had issued previously. Sufyân Thawri asked: "On what grounds are you issuing this Fatwâ?" Imâm Sâhib replied: "When the man swore an oath that he will not speak to her until she had spoken to him, then she also swore an oath in retaliation. She spoke to him whilst she was busy swearing the oath. The man has now fulfilled his oath. Hence, now when the man is going to speak to his wife, her oath will also be fulfilled."

Upon hearing this answer, Sufyân Thawri submitted: "We are negligent of those aspects of knowledge exposed to you."

This is something very precious

‘Ali Ibn Mushir narrates: "We were sitting in the company of Imâm Abû Hanîfah *Rahmatullâhi 'alayh* when ‘Abdullâh Ibn Mubârak appeared and asked: "A man was busy cooking meat in a cauldron when a bird fell into it and died. What is your Fatwâ?" Imâm Sâhib turned to his students and asked them to furnish an answer. The students related the Fatwâ of ‘Abdullâh Ibn Abbâs ؓ that the gravy be disposed of and the meat be washed and consumed. Imâm Sâhib commented: "We are also of the same opinion. However, there is some detail attached to it. If the bird fell into the cauldron whilst the dish was boiling, then the gravy as well as the meat should be disposed of. However, if the bird fell into it after it had cooled, then the meat may be washed and consumed whilst the gravy should be disposed of." ‘Abdullâh Ibn Mubârak asked: "On what grounds do you base these details?" He replied: "If the bird falls into the cauldron whilst the dish is boiling hot, the Najâsat (impurities of the bird) will penetrate the meat just as the spices and vinegar etc.

would. If the bird fell into the cauldron whilst it had cooled down, the Najâsat would not penetrate the meat but remain on the outside." 'Abdullâh Ibn Mubâarak commented: "This is gold."

An incident depicting Imâm Sâhib's intelligence

Qâdi Abul-Qâsim Ibn K'as narrates that Imâm Abû Yûsuf said: "A man appeared before Imâm Abû Hanîfah *Rahmatullâhi 'alayh* and submitted: "I buried some wealth in my house but I can't seem to recall exactly where I buried it." Imâm Sâhib said: "How will I know where you buried it?" The moment the man heard this, he started weeping bitterly. Imâm Sâhib summoned his students and together with the man, they proceeded to his house. When they reached his house, Imâm Sâhib asked him where his sleeping quarters were and where he kept his clothing etc. The man took them to a room of the house. Imâm Sâhib then asked his students: "If this house belonged to you and you had to bury something, where would you bury it in this room?" The students pin-pointed five different places where they would have buried the item. Imâm Sâhib asked them to start digging at those points. At the third point, his wealth was unearthed. Thereupon, Imâm Sâhib advised the man: "Express your gratitude unto Allah ﷻ for returning your wealth to you."

Go and perform Salâh for the entire night

Abul-Qâsim Ibn K'as narrates that Hasan Ibn Ziyâd said: "A man once buried some wealth but couldn't recall where he buried it. He searched for it but to no avail. When he came to Imâm Abû Hanîfah *Rahmatullâhi 'alayh* and explained the situation to him, Imâm Sâhib asked him: "Is this some Fiqhi (juristical) problem that should be attended to by me? Okay, go and perform Salâh for the entire night and you will recall where you had buried it." The man went home and at nightfall, he started performing Salâh. Not even a quarter of the night had passed when he recalled where he had buried it. He came back and informed Imâm Sâhib of the good news. Imâm Sâhib told him: "I knew Shaytân wouldn't allow you to perform Salâh for the entire night and he would make you recall the spot. Nevertheless, why didn't you spend the rest of the night in Salâh as an expression of gratitude to Allah ﷻ?"

The trust retrieved

Abul-Qâsim Ibn K'as narrates that 'Ali Ibn Abû 'Ali said: "I was in the company of Hasan Ibn 'Ali, the magistrate of Marw. Whilst discussing the intellectual capabilities of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*, he said: "Before setting out for Haj, a man in Kufa entrusted another person with an amount for safekeeping. When he returned from Haj, the trustee denied having any knowledge of any trust and he even went up to the extent of swearing an oath. Feeling despondent, the man, who was a frequent visitor of Imâm Sâhib, came to him to seek counsel.

Imâm Sâhib requested him not to divulge the trustee's denial to anyone. Imâm Sâhib then proceeded to the trustee himself and had a private word with him. Imâm Sâhib told him: "The governors are seeking my counsel in the appointment of a capable and reliable

magistrate. Would you by any chance prefer to occupy this position?" The man ceremoniously refused at first. Imâm Sâhib continued encouraging him whilst he continued declining. Imâm Sâhib eventually left him and returned home just as the man who entrusted the amount appeared. Imâm Sâhib advised him: "You may go now to the trustee and tell him that he probably overlooked your trust and describe to him what the trust looked like." The man proceeded to the trustee and did as Imâm Sâhib requested him to do. The trustee handed the trust over immediately.

Now when the trustee appeared before Imâm Sâhib in anticipation of being appointed as a magistrate, Imâm Sâhib told him: "I thought over your appointment but I find you to be very high-ranking to occupy this post. When another more superior post becomes vacant, I will then, Inshâ Allah, consider your name for appointment."

Stolen goods are recovered

Qâdi Abul Qâsim Ibn K'as narrates that Muḥammad Ibn Ḥasan said: "One night, a burglar broke into a man's house and got away with all his household goods. The burglar was from the very same street as well. Before the thief left the house, he compelled the house-owner to swear: "If I tell anybody who the thief is, my wife is divorced thrice."

In the morning, the thief set out to sell the goods. The house-owner witnessed the scene but he could do nothing about it as he had sworn an oath. Overcome with anxiety, he appeared before Imâm Abû Hanîfah *Rahmatullâhi 'alayh* and related the whole event. Imâm Sâhib asked him to summon the Imâm, Muazzin and other influential people of the street. When they all assembled before Imâm Sâhib, he asked them: "Do you want this man to recover all his stolen goods?" When they replied in the affirmative, Imâm Sâhib

advised them; "Gather all the ill-famed and evil people of the street in the Masjid or in a house. Thereafter, ask them to come out one by one. As they are coming out, ask this man if this is the culprit or not. If he is not the culprit, he should say so and if he is the culprit, then he should remain silent and you should then arrest him."

They did accordingly and with the grace of Allah ﷻ, he recovered all his stolen goods (and his wife also was not divorced)."

Abû Hanîfah's answer is the most correct

Qâdi Abul-Qâsim Ibn K'as narrates that Faḍl Sabkhuri said: "Ibnu Abî Laylâ, Sufyân Thawri, Sharîk and Abû Hanîfah *Rahmatullâhi 'alaihim* were all seated in a gathering when a man asked the following question: "A group of people are sitting when a snake fell onto one of them. He dusted the snake off himself and it landed onto a second person. He hurled it onto the third and the third person hurled it onto the fourth person. The snake bit him and he ultimately died of its venom. The question now arises, who is responsible to pay the Diyat (blood-money)?" All the members of the gathering started responding to the question. One of them said the first one was responsible whilst another said that all of them were responsible. Imâm Sâhib remained silent and smiling throughout the discussion. They eventually turned to him and said: "All of us have expressed our views on this issue. What is your view?"

Imâm Sâhib replied: "The first person hurled the snake onto the second person but the snake did not harm him. Hence, the first person is free of any blame. The same applies to the second and third persons as well. As for the fourth person, if the snake did not bite him the moment it fell onto him, but bit him after a few moments, then the third person is also free of blame. However, if it bit him the moment it fell onto him, then he is responsible."

On hearing this view of Imâm Sâhib, all of them chorused: "Abû Hanîfah! Your view is the most authentic."

Coughing as an intimation

Shurâhîl narrates that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was asked about coughing at the time of Iqâmah. He was asked whether this practice had any basis in the Shari'ah or not. He replied: "This action of the Muazzin is an intimation that he is about to call out the Iqâmah. Hadrat 'Ali ؓ says that he used to visit Rasûlullah ﷺ at night. He adds: "If I arrived at a time when he was busy in Salâh, Rasûlullah ﷺ would just cough once as an indication that he was busy in Salâh."

Qâdi Ibnu Shubrumah is silenced

Abû Mut'î narrates that prior to his death, a man made a bequest in favour of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. Imâm Sâhib was not around when the bequest was made. At the death of the man, Imâm Sâhib referred the case to Judge Ibnu Shubrumah. He explained the case to him and presented his witnesses as well. Ibnu Shubrumah asked Imâm Sâhib: "Abû Hanîfah! Can you testify under oath that your witnesses have presented the correct testimony in this court?" Imâm Sâhib replied: "I was not present at the time of the deceased's bequest. Hence, I am not compelled to swear an oath." Ibnu Shubrumah remarked: "Your logical inference is baseless." Upon this, Imâm Sâhib commented: "Okay, tell me! If a blind person is wounded and two witnesses testify to this as well, is the blind person compelled to take an oath that his witnesses are giving the correct testimony? Is he still compelled in spite of them presenting the correct testimony?" On hearing this, the judge maintained silence and awarded the bequest to Imâm Sâhib."

Rab'îatur-Rây's test

Yûsuf Ibn Khâlîd narrates: "I heard Imâm Abû Hanîfah *Rahmatullâhi 'alayh* saying: "Rab'îatur-Rây came to Kufa when Yahyâ Ibn Sa'îd was the magistrate of Kufa. Yahyâ remarked to Rab'îatur-Rây: "You will be surprised to learn that all the inhabitants of this city have unanimously agreed upon the opinion of just one man (Imâm Abû Hanîfah *Rahmatullâhi 'alayh*)." Imâm Sâhib continues: "When I heard about this statement, I despatched Y'aqûb (Imâm Abû Yûsuf), Zufar and a few other students to have a debate with him. They went up to him. Imâm Abû Yûsuf asked him: "What is your opinion of a slave who belongs to two people collectively when one of them frees his share of the slave?"

He replied: "He is not permitted to free him."

"Why?" asked Imâm Abû Yûsuf.

He replied: "This freedom is detrimental to the other partner. And Rasûlullah ﷺ is reported to have said: "There should be no harm to oneself nor to others."

To this Imâm Abû Yûsuf asked: "If the other partner also frees his share?" Rab'îah replied: "His emancipation of his share is permissible." Imâm Abû Yûsuf remarked: "You have retracted from what you said earlier on. If the first partner's emancipation had no effect whatsoever and his emancipation (in your words) was not valid, then when the second partner emancipated his share, the first partner's share was still regarded as a slave. This is then detrimental to him." This remark from Imâm Abû Yûsuf elicited no response but silence from Rab'îatur-Rây."

A bewildering plan

Imâm Tahâwi *Rahmatullâhi 'alayh* narrates that Layth Ibn S'ad said: "I used to frequently hear of Abû Hanîfah *Rahmatullâhi*

'alayh. I always had a desire to meet him when one day I witnessed a crowd of people surrounding a man. When I went towards them, I heard a man addressing him as: Abû Hanîfah. I realized that this was the same man I always desired to meet. Nevertheless, the man submitted to Imâm Abû Hanîfah *Rahmatullâhi 'alayh*: "I have a son whom I have got married a number of times. I have spent a great deal of money on all his marriages. But every time he marries, he divorces his wife soon afterwards. I have lost a fortune already. Is there any plan I can employ to avoid such a situation?"

Imâm *Sâhib* immediately replied: "Take your son to the slave-market. If he seems inclined to any bonds-woman, buy her for yourself and get her married to him. If he does divorce her, she is still in your ownership and if he emancipates her, his emancipation is not permissible."

Layth Ibn S'ad says: "By Allâh! I was very pleased with his immediate and favourable response."

The Fatwâ of Zufar Ibn Huzail is a Fatwâ of Fiqh

Imâm *Tahâwi* says that he heard Muhammad Ibn 'Abbâs and Ahmad Ibn Abû 'Umar saying: "Ismâ'il Ibn Muhammad Ibn Hammâd said: "I had a bit of doubt in the *Talâq* (divorce) of my wife. When I inquired from Qâdi Sharîk, he said: "Divorce her and thereafter revoke it (by remarrying her). Also, make arrangements for witnesses over this revocation.

"I then referred the matter to Sufyân Thawri. His response was: "Even if you did issue a *Talâq* (divorce), you have now revoked the divorce."

I then referred the matter to Zufar Ibn Huzail. He said: "Until and unless you are not firmly convinced of her divorce, she still remains

your wife."

I then went to Imâm Abû Hanîfah *Rahmatullâhi 'alayh* and narrated all the verdicts to him. He commented: "Sufyân Thawri based his Fatwâ on circumspection and piety. The Fatwâ of Zufar Ibn Huzail is a Fiqhi (juristical) Fatwâ. As for the Fatwâ issued by Sharîk, it can be likened to when you tell someone that you are not sure whether urine has fallen on your clothing or not and he in turn advises you: 'Urinate on it and then wash it off.'"

Reproving a person who regarded *Hadrat 'Uthmân* as a Jew

Khatîb Baghdadi narrates that Muhammad Ibn 'Abdur-Rahmân said: "A man in Kufa believed *Hadrat 'Uthmân* was (Na'ûzu Billah) a Jew. When Imâm Abû Hanîfah *Rahmatullâhi 'alayh* heard of this, he went to his house. The man gave him a hearty welcome. Imâm *Sâhib* told him: "I have brought a marriage proposal." He asked: "For whom?" Imâm *Sâhib* replied: "For your daughter. The man who seeks your daughter's hand is very noble and affluent. He is a *Hâfiz* of the holy Qurân. He spends the entire night in a single Rak'at of *Salâh*. He is also very generous. He weeps very bitterly out of fear of Allah." The man exclaimed: "Abû Hanîfah, You didn't have to mention so many of his attributes. Less than that would have also sufficed." Imâm *Sâhib* then added: "However, there is one attribute, I did not mention." "What is that?" he asked. Imâm *Sâhib* replied: "The problem is that he is a Jew."

The man retorted: "Subhânallah! Are you suggesting I hand my daughter over to a Jew?" Imâm *Sâhib* replied: "Will you not hand her over then?" He replied: "Never!"

Upon this Imâm *Sâhib* remarked: "You are not prepared to marry

your daughter off to a Jew whereas Rasûlullah ﷺ got two of his daughters married to a Jew?"

The man then realized the wickedness of his belief and seeking forgiveness from Allah ﷻ, he retracted what he said."

I saved you and saved myself also

Imâm Abû Yûsuf narrates: "Khalîfah Mansûr summoned Imâm Sâhib to appear before him. As Imâm Sâhib appeared at the door of the court, the Khalîfah's doorkeeper, Rab'i, who harboured malice for Imâm Sâhib, remarked: "O Amîrul-Muminîn: "This is Abû Hanîfah who contradicts your grandfather 'Abdullâh Ibn 'Abbâs ﷺ.

According to 'Abdullâh Ibn 'Abbâs ﷺ, if a person swears an oath and he wishes to exempt anything from that oath after a day or two, his exemption is permissible and valid. However, according to Abû Hanîfah, if the exemption from the oath is carried out immediately, then it is valid or else it is not valid."

Imâm Sâhib immediately responded: "O Amirul-Muminîn! According to Rab'i (your doorkeeper), you are not entitled to allegiance from any member of your entire army." The Khalîfah asked: "How is that?" Imâm Sâhib replied: "The people will pledge their allegiance before you and when they return home, they will make certain exemptions in the allegiance. Hence, the revocation of their pledge is valid."

The Khalîfah burst out laughing and remarked: "Rab'î! Don't interfere with Abû Hanîfah."

When they left the court, Rab'i addressed Imâm Sâhib: "You wanted to shed my blood?" Imâm Sâhib replied: "You wanted to shed my blood. I saved you and I saved myself as well."

He wanted to shackle me but he shackled himself

'Abdul-Wâhid Ibn Ghayyâth narrates: "Abul-'Abbâs Tûsi cherished evil thoughts about Imâm Sâhib of which Imâm Sâhib was well aware. One day, Imâm Sâhib went to Amîrul-Muminîn Abû J'afar Mansûr. There were other people around him at that time including Tûsi. Tûsi thought to himself that today he will ensure Abû Hanîfah is beheaded. Motivated by this evil thought, he addressed Imâm Sâhib: "O Abû Hanîfah! The Amîrul-Muminîn summons one of us and commands us to behead someone. The condemned man is unaware of the reason for his sentence. Is the person appointed by the Khalîfah permitted to behead him?"

Imâm Sâhib asked him: "Does the Khalîfah issue a valid command or invalid command?" When he replied that the Khalîfah only issues a valid command, Imâm Sâhib remarked: "Then institute that which is valid wherever it may be. You don't have to enquire about it."

Imâm Sâhib then addressed his companions: "This man wanted to shackle me but I turned around and shackled him."

An incident with the Khawârij

Khaṭīb Baghdadi narrates that Yahyâ Ibn Ma'în said: "A group of Khawârij (an offshoot of the Shi'ah sect) came into the Masjid of Kufa where Imâm Sâhib was seated together with a few colleagues. Imâm Sâhib remarked: "We seek refuge and asylum as Allah ﷻ says: "And if one amongst the polytheists seeks refuge, grant it to him so that he may hear the word (Qurân) of Allah. Thereafter, escort him to his place of safety."⁷⁸

⁷⁸ Sûrah Tawbah verse 6

On hearing this, the leader of the Khawârīj told his cronies: "Read the Qurân for them and escort them to a place of safety." One of them recited the Qurân and then they safely escorted Imâm Sâhib together with all his friends to their respective homes."

The Qurân mentions everything

Bashir Ibn Yahyâ narrates that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* said: "There is nothing that the Qurân does not mention. As Allah ﷻ says: "There is neither anything fresh nor dry (green nor withered) but it is mentioned in a clear book."⁷⁹

He also states: "Nothing have We omitted from the book."⁸⁰

He also states: "(This Qurân) is a clear explanation for everything."⁸¹

Upon hearing this, one person asked Imâm Sâhib: "Does the Qurân make any mention of a *tufayli* (uninvited guest)?" Imâm Sâhib replied: "Yes, it does make mention as Allah ﷻ declares: "Do not enter the houses of the Nabî except if you are permitted to."⁸² This verse was revealed when uninvited guests used to gate-crash."

Imâm Sâhib's astounding intellect

Sahl Ibn Sâlim Anṣârî narrates that Imâm Sâhib's neighbour's peacock was stolen. He appeared before Imâm Sâhib and complained of his stolen peacock. Imâm Sâhib advised him to remain silent and not to mention this to anybody. When Imâm Sâhib went to the Masjid the next morning, he remarked: "Is he not overcome with shame? A man who steals his neighbour's peacock and then comes to perform *Ṣalâh* whilst the feathers are still on

⁷⁹ Sûrah An'âm verse 59

⁸⁰ Sûrah An'âm verse 38

⁸¹ Sûrah Nahl verse 89

⁸² Sûrah Ahzâb verse 33

him."

On hearing this admonishment, a man who had the peacock at home, started rubbing his hand over his head. Imâm Sâhib addressed him: "Brother! Please return his peacock to him." The man promptly returned the peacock to its rightful owner."

Wallâh! This is Abû Hanîfah's strategy

Imâm Abû Bakr Ibn Muhammad Zaranjari narrates in his Kitâb 'Al-Manâqib' on the authority of Faqîh Abû J'afar Hindwâni that Imâm A'mash was not very fond of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. He would not confront him in an amicable manner nor was his character before him up to favourable standards. One day, A'mash, issued a conditional divorce to his wife in the following manner: 'If you inform me of the depletion of the flour either by word of mouth or by writing it down or via someone else or either by indicating towards it, then you are divorced.'

Left bewildered with her plight, she sought the counsel of the people. They advised her to seek the counsel of Imâm Sâhib. She went to him and explained the situation to him. He advised her: "It is quite a simple matter. Tie the empty flour-bag to his pants or to any other garment at night. When he gets up at night, he will see the empty flour-bag and realize for himself that the flour-stock is exhausted."

She did as he advised her to. When A'mash got up in the darkness of the night or when there was a bit of light, he heard the sound of the flour-bag whilst donning his pants. When he lifted his pants, the bag also came up. He saw the flour-bag empty and realized that the flour was finished. He then submitted: "By Allâh! This is Abû Hanîfah's strategy. How can we ever be successful in his lifetime. He has even gone to the extent of embarrassing us before our wives

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and portraying our helplessness and foolishness before them."

It is narrated in *Manâqib Abû Bakr Ibn Muhammad Zaranjari* that a man swore an oath in the following manner: "By Allah! I will engage in sexual intercourse with my wife during the day in the month of Ramadân." The people were quite perplexed as to how this man can be legally discharged from his oath. When the matter was presented to Imâm Abû Hanîfah *Rahmatullâhi 'alayh*, he said: "He should set out on a journey during the month of Ramadân and engage in sexual intercourse during the course of the journey."⁸³

Seeking proof from a claimant of prophethood is kufr

It is mentioned in *Manâqib Abû Bakr Ibn Muhammad Zaranjari* that a person claimed prophethood. When asked by the people to produce some proof to verify his claim, he requested a few days grace to produce the proof. When Imâm Abû Hanîfah *Rahmatullâhi 'alayh* heard of this, he said: "A person who asks him for proof will automatically become a Kâfir (disbeliever) since Rasûlullah ﷺ said: "There is no Nabi to come after me."

An incident depicting Imâm Sâhib's intelligence

The same Kitâb also mentions that Imâm Sâhib married another woman apart from his son Hammâd's mother. When Hammâd's mother learnt of this, she insisted he divorce the second wife whilst she separated herself from him. Imâm Sâhib employed a strategy which soothingly led her to believe that he divorced the second wife thrice.

⁸³ Since a person is not compelled to fast whilst travelling the Shar'î distance, Imâm Sâhib advised him to discharge his oath in the aforementioned manner.

What transpired was that Imâm Sâhib advised the second wife to come to Hammâd's mother whilst he is there and pose the following question; If a man marries a woman, is she permitted to separate herself from her husband?"

As per Imâm Sâhib's advice she came and posed the question to him. Imâm Sâhib replied: "She is not permitted to leave her husband." When Hammâd's mother, who was listening to this conversation, heard this answer, she blurted out: "I will not live with you until and unless you do not divorce the second wife." Imâm Sâhib replied: "Okay, I thrice divorce every wife of mine who is out of this house."

Hammâd's mother was very pleased with this statement and she sought Imâm Sâhib's forgiveness whereas he didn't even issue a single divorce to the second wife.

His confrontation with a Râfidi

It is also mentioned in *Manâqib Abû Bakr Ibn Muhammad Zaranjari* that Imâm Sâhib was once seated in the Masjid at Kufa when the Shaytân Târiq Râfidi (a Shi'ah) appeared before him and remarked: "Abû Hanîfah! Who is the most powerful and intense of all people?" Imâm Sâhib replied: "According to our beliefs, it is Hadrat 'Ali Ibn Abî Tâlib ؑ whilst according to your beliefs, it is Hadrat Abû Bakr ؑ." The Shaytân Târiq said: "No, you have turned it the other way about."

To this Imâm Sâhib replied: "According to us, the most powerful and intense is Hadrat 'Ali ؑ because he was confident that the right of Khilâfat devolves upon Hadrat Abû Bakr ؑ. This is why he submitted to his Khilâfat. However, according to you, Hadrat 'Ali

ﷺ was most eligible for this right but Hadrat Abû Bakr ﷺ usurped this right and Hadrat 'Ali ﷺ was powerless to retrieve this right. Hadrat Abû Bakr ﷺ vanquished him. Hence, according to your belief, Hadrat Abû Bakr ﷺ is the most powerful of all people."

On hearing this deduction, Shaytân Târiq was left speechless and he made a swift getaway.

Solving a problematic issue

The same book also mentions that Imâm Sâhib was asked to give a solution to the following problem: A man swore an oath thus: "If I take a compulsory bath during daylight hours today, my wife is thrice divorced." He then uttered another oath: "If I omit any Salâh during daylight hours today, my wife is thrice divorced." He then uttered a third oath: "If I do not have sexual intercourse with my wife during daylight hours today, she is thrice divorced."

Imâm Sâhib advised: "He should have intercourse with her after performing 'Asr Salâh but he should not take a bath before sunset. The moment the sun sets, he should take a bath and perform the Maghrib and 'Eshâ Salâh as normal. In this manner, his oath will remain intact because he engaged in sexual intercourse during daylight hours and he didn't omit any Salâh of the day either as the Salâh of 'Asr is the last Salâh of the day. Also he didn't take a compulsory bath during daylight hours as he had taken a bath after sunset. The time after sunset does not fall under daylight hours but under nightfall instead."

Neither violation of an oath nor divorce will occur

The same Kitâb mentions that Imâm Abû Hanîfah *Rahmatullâhi*

'alayh was asked: "A man's wife climbed up a ladder. Her husband swore an oath that if she climbs up, she is divorced and if she comes down, then too she is divorced. What plan of action should the man take?"

Imâm Sâhib replied: "The woman should neither climb up nor come down. A few men should get together and carry the ladder with her on it and place it on the ground. His oath will not be violated."

The same Kitâb further adds that Imâm Sâhib was asked whether there was any other alternative for the men carrying the ladder. He replied: "Yes, a few women should carry her down from the ladder whilst she should have no intention of coming down. In this manner, he will not be guilty of violating the oath nor will the divorce occur."

Abû Bakr Ibn Muhammad Zaranjari narrates that Imâm Abû Yûsuf said: "A man told his wife that if so and so person is not a Kawsaj (a man without a full set of teeth), then you are divorced."

When the matter was put before Imâm Abû Hanîfah *Rahmatullâhi 'alayh*, he said: "The man's teeth should be counted. If he has twenty eight, he is a Kawsaj and if he has thirty two, he is not a Kawsaj." Upon counting, he had twenty eight teeth. Hence, he was a Kawsaj.

A few incidents depicting the intelligence of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*

(1) Zaranjari reports that a man swore an oath thus: "If I consume an egg, my wife is divorced." Coincidentally, his wife brought an egg hidden in her sleeve and he swore again: "If I do not consume that which is hidden in your sleeve, you are divorced." He was totally unaware of what was hidden in her sleeve. Imâm Sâhib was asked

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as to how this man can possibly free himself from this predicament. Imâm Sâhib said: "The egg should be placed beneath the hen. Upon hatching, the chick should be slaughtered and consumed either by roasting it or making gravy out of it. In this way, he will not be guilty of violating the oath. By doing this, he will be consuming that which was hidden in the sleeve. The shell etc. will not be considered as they are not normally consumed."

(2) Zaranjari also mentions that a woman gave birth to a set of Siamese twins joined together by their abdomens. One of them died shortly afterwards. All the 'Ulamâ of Kufa issued a Fatwâ that both the boys should be buried together. However Imâm Abû Hanîfah *Rahmatullâhi 'alayh* insisted that only the dead child can be buried. He advised the family to place some soil between them in order to separate them. With the grace of Allah ﷻ, the children were separated after placing sand between them. The other boy lived a normal life thereafter. Owing to this incident, the boy was referred to as the *Mawlâ* (protégé or ward) of Abû Hanîfah.

(3) The same Kitâb also mentions on the authority of 'Abdullâh Ibn Mubârak that when Imâm Abû Hanîfah *Rahmatullâhi 'alayh* went for Haj, he went to visit Abû J'afar Muhammad Ibn 'Ali Ibn Hadrat Husain Ibn Hadrat 'Ali Ibn Abî Tâlib ﷺ. Abû J'afar asked him: "You are the same person who, on the basis of personal opinion, is opposing the Ahâdîth of my grandfather?" Imâm Sâhib replied: "Na-ûzu billah! (We seek Allah Ta'âlâ's refuge from this.) Please be seated as we are compelled to respect you just as we are compelled to respect your grandfather (Rasûlullah ﷺ) and the Sahâbah ﷺ." When he seated himself, Imâm Sâhib also reverentially seated himself with legs folded before him. He then submitted: "I will ask you three questions. Please furnish an answer for each one."

Firstly, tell me. Who is the weaker of both sexes, the male or the female?" He replied: "The female." He then asked: "What is the share of inheritance apportioned to both of them by the Shar'iah?" Abû J'afar replied: "A woman's share is half of that of a man." Imâm Sâhib then commented: "If I was employing logic (as you claim), I would have apportioned their shares the other way around. Since, the woman is weaker, she should get a double share."

"Secondly," he continued: "Which is more virtuous, *Salâh* or *Saum*?" He replied: "*Salâh*." Imâm Sâhib remarked: "If I had employed logic, I would have said that a woman should perform all her *Salâhs* she missed out whilst in her menses and not her *Saum* as Shari'ah has commanded because *Salâh* is more virtuous."

"Thirdly," continued Imâm Sâhib: "Tell me, is urine dirtier or semen?" He replied: "Urine is dirtier." Imâm Sâhib remarked: "If I were employing logic, I would have said that *Ghusal* (bathing) is compulsory after passing of urine and not after the emission of semen because urine is dirtier. May Allah ﷻ protect us all from acting in contrary to the *Hadîth*. I analyse the *Ahâdîth* from all angles."

On hearing this discussion, Abû J'afar stood up and kissed Imâm Sâhib on his face."

(4) The same Kitâb also mentions that Abû Bakr Ibn Muhammad Ibn 'Abdullâh narrated: "A few members of the Lulu'yyah tribe came to Kufa. One of them had also come with his wife who was extremely beautiful. A man from Kufa clung onto her and claimed that this woman was his wife. The woman also accepted his claim and agreed that she was his wife. The Lulu' (of the Lulu'yyah clan) also claimed that this woman was his wife but he was unable to prove this. When the matter was presented before Imâm Sâhib, he,

together with Qâdi Ibnu Abî Laylâ and a few other 'Ulamâ, went out and instructed a few women to approach the tent of the Luluî. As they approached the tent, the Luluî's dog attacked the women forcing them to retreat. He then ordered the Luluî's wife to approach the tent. As she came near the tent, the dog started walking around her with its tail wagging away. Imâm Sâhib concluded: "The truth is exposed." Thereafter the woman also confessed the truth and returned to her husband."

A similar Mas'alah, as mentioned by our 'Ulamâ is that if a couple get together in privacy after the Nikâh, will the marriage be regarded as consummated if a dog accompanies them? If the dog belongs to the husband, the marriage is consummated and the Mahr is also payable and if the dog belongs to the wife, the Khalwat (consummation) is not in order and the Mahr is not as yet payable.

(5) Zaranjari also mentions that Ibnu Hubairah once summoned Imâm Sâhib and showed him a very expensive ring with a precious gemstone set onto it. On it was inscribed: "Atâ Ibn 'Abdullâh. Ibnu Hubairah then said: "I abhor wearing this ring as somebody else's name is inscribed onto it and it is not possible to obliterate the name either. What do I do now?" Imâm Sâhib spontaneously advised him: "Where it says 'Ibn' on the ring, deface the letter *Bâ* and change it to *Mîm*. It will then become 'Atâ Min 'Indillâh (a gift from Allah ﷻ)." On hearing this spontaneous answer, Ibnu Hubairah was surprised and submitted: "How nice it would be if you could visit us more frequently." Imâm Sâhib replied: "What will I do with you? If you make me one of your close companions, I will fall into Fitnah (temptation) and if you cast me aside, you will cause me tremendous grief. You do not possess that which I desire and neither do I possess that which will be detrimental to me by handing over to you."

A similar conversation also took place between Khalîfah Mansûr and Imâm Sâhib and also between 'Êsâ Ibn Yûnus, the governor of Kufa and Imâm Sâhib. He gave them a similar answer in response to their desire of meeting Imâm Sâhib more often and gaining benefit from him.

(6) Zaranjari also narrates that a heated exchange of words took place between Imâm Abû Yûsuf and his wife. This left her very upset and angry with him. Imâm Abû Yûsuf admonished her thus: "If you don't speak to me by tonight, you are divorced." But alas! This had no profound effect on her and she remained adamant. He tried every possible way of making her speak but to no avail. The same night, Imâm Abû Yûsuf proceeded to Imâm Sâhib and explained the situation to him. Imâm Sâhib clothed him with a new set of clothing, applied scent on him, placed a magnificent Taylasâni sheet over him and said: "Go home now and act as though you are in no need to talk to her." He went home and exposed his independence of her. On seeing this condition, she was seized by a fit of rage and shouted: "Have you been to the house of an immoral woman?" Imâm Abû Yûsuf was very pleased that she spoke (and the divorce was not effected.)

(7) The same Kitâb also mentions that Abul-Mu'âz Balkhi said that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* used to maintain that all the people of Kufa are actually freed slaves. The reason for this was that when Dahhâk Ibn Qays, the Khâriji (Shia) came to Kufa, he ordered all men to be put to death. On hearing this, Imâm Sâhib, putting on a sheet and long garment went up to him and said: "I wish to speak to you." He asked: "What is it you wish to speak about?" Imâm Sâhib replied: "Why did you order the execution of all men?" He replied: "Because they are all Murtads (renegades)." Imâm Sâhib asked: "Tell me, is the Dîn they are on today different from the Dîn they were upon previously? Were they following

together with Qâdi Ibnu Abî Laylâ and a few other 'Ulamâ, went out and instructed a few women to approach the tent of the Luluî. As they approached the tent, the Luluî's dog attacked the women forcing them to retreat. He then ordered the Luluî's wife to approach the tent. As she came near the tent, the dog started walking around her with its tail wagging away. Imâm Sâhib concluded: "The truth is exposed." Thereafter the woman also confessed the truth and returned to her husband."

A similar Mas'alah, as mentioned by our 'Ulamâ is that if a couple get together in privacy after the Nikâh, will the marriage be regarded as consummated if a dog accompanies them? If the dog belongs to the husband, the marriage is consummated and the Mahr is also payable and if the dog belongs to the wife, the Khalwat (consummation) is not in order and the Mahr is not as yet payable.

(5) Zaranjari also mentions that Ibnu Hubairah once summoned Imâm Sâhib and showed him a very expensive ring with a precious gemstone set onto it. On it was inscribed: "'Aṭā Ibn 'Abdullâh. Ibnu Hubairah then said: "I abhor wearing this ring as somebody else's name is inscribed onto it and it is not possible to obliterate the name either. What do I do now?" Imâm Sâhib spontaneously advised him: "Where it says 'Ibn' on the ring, deface the letter *Bâ* and change it to *Mîm*. It will then become 'Aṭā Min 'Indillâh (a gift from Allah ﷻ)." On hearing this spontaneous answer, Ibnu Hubairah was surprised and submitted: "How nice it would be if you could visit us more frequently." Imâm Sâhib replied: "What will I do with you? If you make me one of your close companions, I will fall into Fitnah (temptation) and if you cast me aside, you will cause me tremendous grief. You do not possess that which I desire and neither do I possess that which will be detrimental to me by handing over to you."

A similar conversation also took place between Khalîfah Mangûr and Imâm Sâhib and also between 'Êsâ Ibn Yûnus, the governor of Kufa and Imâm Sâhib. He gave them a similar answer in response to their desire of meeting Imâm Sâhib more often and gaining benefit from him.

(6) Zaranjari also narrates that a heated exchange of words took place between Imâm Abû Yûsuf and his wife. This left her very upset and angry with him. Imâm Abû Yûsuf admonished her thus: "If you don't speak to me by tonight, you are divorced." But alas! This had no profound effect on her and she remained adamant. He tried every possible way of making her speak but to no avail. The same night, Imâm Abû Yûsuf proceeded to Imâm Sâhib and explained the situation to him. Imâm Sâhib clothed him with a new set of clothing, applied scent on him, placed a magnificent Taylasâni sheet over him and said: "Go home now and act as though you are in no need to talk to her." He went home and exposed his independence of her. On seeing this condition, she was seized by a fit of rage and shouted: "Have you been to the house of an immoral woman?" Imâm Abû Yûsuf was very pleased that she spoke (and the divorce was not effected.)

(7) The same Kitâb also mentions that Abul-Mu'âz Balkhi said that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* used to maintain that all the people of Kufa are actually freed slaves. The reason for this was that when Dahhâk Ibn Qays, the Khâriji (Shia) came to Kufa, he ordered all men to be put to death. On hearing this, Imâm Sâhib, putting on a sheet and long garment went up to him and said: "I wish to speak to you." He asked: "What is it you wish to speak about?" Imâm Sâhib replied: "Why did you order the execution of all men?" He replied: "Because they are all Murtads (renegades)." Imâm Sâhib asked: "Tell me, is the Dîn they are on today different from the Dîn they were upon previously? Were they following

another religion from which they have reneged or is their religion invariably the same as before?" He asked: "Repeat whatever you said." Imâm Sâhib repeated what he said whereupon Dahhâk Ibn Qays submitted: "We have erred in our judgement." They then sheathed their swords, left the people unscathed and departed.

(8) Imâm Abul-Faḍl Kirmâni said: "The Khawârij maintain that a person who commits a sin falls into Kufr (disbelief). And the person who does not agree with them on this belief also becomes a Kâfir (disbeliever). When they came to Kufa, they were informed that this man (a reference to Imâm Sâhib) is the Shaikh of the Kufans. They arrested Imâm Sâhib and insisted he repent from Kufr (disbelief.) Imâm Sâhib replied: "I repent from your Kufr." Again they insisted he repent from Kufr. Imâm Sâhib asked: "Is this accusation you level against me based on conviction or suspicion?" They replied: "On suspicion." Imâm Sâhib commented: "The Holy Qurân declares: 'Verily some forms of suspicion are a sin.' And this sin (according to your belief) is Kufr. So you should repent from Kufr." They retaliated by saying: "You also repent from Kufr." Imâm Sâhib replied: "I repent from all forms of Kufr."

Abul-Faḍl Kirmâni adds: "In reference to the same incident, some of his enemies allege that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* twice repented from Kufr."

The same Kitâb also mentions the following incident: "A man, entrusting another with a bag containing one thousand sovereigns, said: "When my son gets big, give him whatever you like out of this." When the son reached adulthood, the trustee handed over an empty bag to the boy. Perplexed with the situation, he came to Imâm Sâhib and explained what transpired. Imâm Sâhib called the trustee and asked him to hand over a thousand sovereigns and added: "You will have to hand over the coins because you hoarded

it and a person only hoards that which he is attached to and he gives away that which he is not attached to."

(9) Another incident mentioned in the same book is that a man holding a glass of water in his hand addressed his wife: 'If I drink this water or drop it or place it down or I give it to anyone, you are divorced.' When Imâm Sâhib was asked what the man should do, he replied: "He should place a cloth into the glass and draw the water out with it."

(10) The same Kitâb also mentions that Wak'i Ibn Jarrâh said: 'I had a neighbour from amongst the Huffâz of Hadîth who used to hurl verbal abuse at Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. One day, the neighbour and his wife were caught up in a domestic feud. Overcome with rage, the man said: "If tonight you ask me for a divorce and I do not issue a divorce, you are divorced." The wife shouted out: "If I do not ask you for a divorce then all my slaves are freed." When their tempers cooled down and they ultimately realised their folly, both of them were left perplexed. They went to Sufyân Thawri and Ibnu Abî Laylâ to sort out the problem but to no avail. Finally, he was compelled to come to Imâm Sâhib. Imâm Sâhib addressed the wife: "Ask him for a divorce." When she asked him, Imâm Sâhib told the husband: "Say, 'You are divorced if you desire.'" He then addressed the wife again: "Say, 'I do not desire a divorce!'" She uttered whatever he advised her. Imâm Sâhib then addressed the couple: "There, both your vows are now carried out. None of you will be guilty of violating the oath." He then addressed the Muhaddith: "Repent from verbally abusing one who has taught you 'Ilm.!' He repented (from hurling verbal abuse upon Imâm Sâhib). The man used to thereafter make Du'â after every Salâh in favour of Imâm Sâhib."

(11) Imâm Abû 'Amr 'Uthmân Ibn Muhammad Darâqisti narrates:

"A man once swore an oath as follows: "If my wife does not cook a dish which contains a cup of salt and the taste of the salt is not discerned in the cooked dish, then she is divorced." When the issue reached Imâm Sâhib, he advised: "Cook an egg in the dish and add as much salt as you wish. The taste of salt will not be discerned."

(12) The same Kitâb also mentions that with an intention of murdering Imâm Sâhib, a group of atheists confronted him. Imâm Sâhib told them: "Give me a chance to discuss a certain issue first. Then you may do whatever you please with me." He then asked them: "Do you think it is possible for a fully laden ship to sail on a raging sea without a seaman?" They replied: "This is impossible!" Imâm Sâhib then remarked: "So is it possible that this universe which differs from end to end, which undergoes perpetual transformation, which is in constant motion be without a Wise and Knowledgable Creator?" When they heard this reasoning, they all repented and returned their swords to their scabbards."

(13) The following story is also narrated in the same Kitâb.:
 "A group of people who regarded the recitation of Qirât behind the Imâm as compulsory appeared before Imâm Abû Hanîfah *Rahmatullâhi 'alayh* to have a debate with him on this issue. Imâm Sâhib addressed them: "How can I debate with all of you together? What I suggest you do is that you elect one of your most senior 'Ulamâ to debate with me." They then elected one of their members on behalf of the entire group. Imâm Sâhib then asked: "This elected man's debate and charge will be on behalf of all of you?" They replied: "Yes! It would be like that since we have elected him on behalf of all of us." Imâm Sâhib then remarked: "In exactly the same manner we have elected and appointed an Imâm in Salâh. His Qirât is on behalf of all of us. His recitation suffices for all of us." The delegation finally accepted defeat (and the debate was called off)."

(14) A person had an outstanding debt against another person of a thousand dirhams but he had only one witness instead of the required two. Whenever he approached the debtor to recover the debt, he would deny owing him any money and he was even prepared to swear an oath to justify his claim. The creditor went to Imâm Abû Hanîfah *Rahmatullâhi 'alayh* and presented the case before him. Imâm Sâhib was convinced that the creditor was truthful and the debtor was lying. He then asked the sole witness: "Are you aware that this man is owing him a thousand dirhams?" He replied: "Yes, I am aware of that." Imâm Sâhib, indicating to a third person, asked the witness: "If this man (the creditor) donates the entire amount of one thousand to this man (the third person), will he become the owner of the one thousand?" The witness replied: "Yes, he will become the owner." Imâm Sâhib then asked the creditor to make the third person the owner of the thousand in the form of a gift. When he made him the owner, Imâm Sâhib addressed the third person thus: "Present this man (the debtor) before the judge and lodge a claim for a thousand dirhams against him." He then addressed the witness: "You may bear witness in court that this man (the debtor) is owing this man (the third person) a thousand dirhams." And he told the creditor – who is now the donator: "The thousand this man was owing you initially belonged to you but since you have donated the amount to this third person, it now belongs to him. Now you can also bear witness (together with the first witness) that the defendant is owing a thousand dirhams."

He went and did as Imâm Sâhib bade him to do. The judge passed judgement against the defendant and the creditor finally recovered his money.

(15) Abul-Mu'ayyid Khawârizmi narrates in his *Manâqib* that the emperor of Rome sent a great store of wealth and goods to the

Khalîfah commanding him to ask the 'Ulamâ three questions. If they answer all three, the goods should be awarded to them and if they are unable to answer them, they should pay taxes.

The Khalîfah posed the questions to the 'Ulamâ but he received no satisfactory answers. Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was a small boy at that time. He appeared before the Khalîfah in the company of his father. He asked his father to allow him to respond to the questions but his father declined. Imâm Sâhib, however, stood up and sought the Khalîfah's permission. He gave him permission to respond.

The Roman representative was sitting on the Mimbar (pulpit) when Imâm Sâhib asked him: "Are you going to pose the questions?" When he replied in the affirmative, Imâm Sâhib said: "In that case, your place is on the ground and my place is on the Mimbar." He alighted from the Mimbar and Imâm Sâhib climbed up and then asked him to pose his questions.

He asked: "What was there before Allah ﷻ?"

Imâm Sâhib said: "Do you know anything about numerics?"

"Yes! I do" he replied.

Imâm Sâhib asked: "What number appears before one?"

He replied: "One is the first number and nothing appears before it."

Imâm Sâhib remarked: "When there is nothing before a figurative and symbolic one, then how can there be anything before the real and actual one?"

The Roman posed the second question: "Which side is Allah ﷻ facing?" Imâm Sâhib responded: "When you light a lamp, which side does its light face?" The Roman said: "This is light. It sheds its illuminating rays equally on all sides."

Imâm Sâhib remarked: "When this metaphorical light has no direction, then the Being Who is the Nûr (light) of all the skies and earth, Who is eternal and bestows light upon all, How can a direction be ascertained for Him?"

The Roman posed the third question: "What is Allah ﷻ doing?"

Imâm Sâhib responded: "When polythiists like you are sitting on the Mimbar, He brings them down and monotheists like me, He brings up to the Mimbar. 'Every day He is in a (new) splendour.'" On hearing this response, the Roman remained silent. Leaving all the wealth behind, he departed."

Posing an objection to the authenticity of this incident, the narrator says: "Baghdad was occupied by Khalîfah Manşûr and that time Imâm Sâhib was about sixty years old. Hence, it is incorrect to say that "he was still a small boy at that time." Owing to this, it seems there is some flaw in the incident.

The (Urdu) translator responds to this objection by saying: "This incident neither mentions the name of Khalîfah Manşûr nor does it mention anything about Baghdad. There were other Khalîfahs besides Manşûr and other capital cities besides Baghdad. Also, before the era of the Abbasid dynasty, Imâm Sâhib also experienced part of the Umayyad dynasty. Hence, this objection is baseless."

(16) In the *Manâqib* of Khawârizmi it is narrated on the authority of Imâm Marghînâni that in Kufa there lived a miser who buried some treasure in one of the surrounding jungles. When he went to check on his treasure on one occasion, he found that it had disappeared. No trace of the thief was found either. The miser, overcome with grief, refused to take any food. When Imâm Sâhib was informed that the man was dying in grief, he summoned him and asked him to point out the place where he had buried the treasure. As they both reached the spot where the treasure was buried, they came across a group of people digging for mushrooms. Imâm Sâhib asked them: "Is there any member of your group missing?" They replied: "Yes, a young man by the name of Zarzûr is missing from our group." Imâm Sâhib went to the young man and said: "The one who saw you stealing the treasure will give evidence against you. Hence, in your own interests, it is better if you return whatever is left over

from the treasure and we will ask the owner to forgive you for whatever you have already spent from it."

The young man returned the remaining treasure to the miser. He was rather pleased in retrieving his lost treasure.

Note: When Imâm Sâhib said: "The one who saw you stealing..." he meant Allah ﷻ saw you stealing because He is All-seeing.

(17) In the Manâqib of Khawârizmi it is also mentioned that once Imâm Abû Hanîfah *Rahmatullâhi 'alayh* went to Ibnu Hubairah. As he landed there, he saw Ibnu Hubairah threatening another man with execution. (Probably due to his turning away from Islâm.) The man was quite aware that Ibnu Hubairah paid due respect to Imâm Sâhib. So he shouted out: "Abû Hanîfah! Do you recognise me?" Imâm Sâhib replied: "Are you the same person who recites *Lâ Ilâha Ilallâhu* in the Azân in a loud tone?" He replied: "Yes." What the poor man meant to say was that Imâm Sâhib was well-aware of him being a Muslim. (Hence, he should not be executed.) The Amîr (Ibnu Hubairah) asked him to call out the Azân. Upon the termination of his Azân, Imâm Sâhib said: "There is no problem with this man." (In other words, he seems to be a Muslim.) On hearing this judgement from Imâm Sâhib, Ibnu Hubairah set the man free.

CHAPTER SEVENTEEN

Imâm Sâhib's noble character

(1) Y'aqûb Ibn Abî Shaybah narrates in his *Târîkh* that Yazîd Ibn Hârûn said: "I haven't seen anyone as forbearing as Imâm Abû Hanîfah *Rahmatullâhi 'alayh*."

(2) Yazîd Ibn Kumait *Rahmatullâhi 'alayh* says: "I was in the presence of Imâm Abû Hanîfah *Rahmatullâhi 'alayh* when a person started hurling abusive words against him. In fact, he went up to the extent of calling him an atheist. Imâm Sâhib merely responded by saying: 'May Allah ﷻ forgive you as He is quite aware of the contrary of what you allege.'"

(3) Yazîd Ibn Hârûn says: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh*'s attention was focused upon virtue, piety, Allah-consciousness, protection of the tongue and upon those aspects which are indispensable and favourable."

(4) 'Abdur-Razzâq Ibn Humâm narrates: "I haven't seen anyone as patient as Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. We were sitting with him in Masjide Khîf with people surrounding him from all sides when a man from Baṣrah came up to him and posed a question. Imâm Sâhib answered his question. The man remarked: "Hasan Baṣri says something else about this." Imâm Sâhib replied: "Hasan Baṣri has erred in this issue." Unable to withstand this statement, another person from the gathering whose face was concealed, stood up and retorted: "Son of an adulteress!! How can you claim that Hasan Baṣri has erred?" Quite annoyed over this retort, the people started raising their voices against him. Imâm Sâhib put his head down and remained silent for a little while. He then said: "Yes, Hasan Baṣri has erred whilst Hadrat 'Abdullâh Ibn

Mas'ûd ؓ is true in his narration from Rasûlullah ﷺ."

(5) Qâdi Abul-Qâsim Ibn K'as narrates that Yahyâ bin'Abdul-Hamîd Hamâni reported that his father 'Abdul-Hamîd said: "I was sitting in the company of Imâm Abû Hanîfah *Rahmatullâhi 'alayh* when a man came to him and said: 'Sufyân Thawri was talking ill of you.' Imâm Sâhib responded: "May Allah ﷻ forgive me as well as Sufyân Thawri. He is a very great person. If he passed away in the era of Ibrâhîm Nakha'î, his death would have been disturbing to the Muslims even though there were great Imâms like Ibrâhîm Nakha'î around."

(6) Qâdi Abul-Qâsim Ibn K'as narrates that J'afar Ibn Raf'î said: "I lived in the company of Imâm Abû Hanîfah *Rahmatullâhi 'alayh* for a period of five years. I haven't seen anyone as silent as him."

(7) Khaṭīb Baghdadi narrates that Sulaymân Ibn Abû Shaikh said: "Musâwir Warrâq, the poet, composed the following satire in defamation of Imâm Sâhib:

"We were quite at ease with our Dîn prior to this,
Until we were afflicted with the people of Logic.

They came from the market-place when their income
dropped,

They then turned to their opinions at times of destitution.

As for the non-Arab, (a reference to Imâm Sâhib), they don't
even get any income from the public treasury and,

As for the freed slaves (also a reference to him), there are
signs of poverty around them."

When Imâm Sâhib heard of these words, he met him and told him:
"Although you have compiled these satirical verses against me, I
still wish to keep you cheerful."

He then sent a sum of money to the poet. Deeply moved by his
noble gesture, the poet then compiled words of praise in favour of
Imâm Sâhib. He said:

"When the people of the city (or the learned people) are
ever in need of a Fatwâ,

We present to them the most feasible logic in the manner
presented by Abû Hanîfah,

Even if a jurist has to listen to his Fatwâ,
he would record it in his book."

(8) 'Abdullâh Ibn Rajâ Ghadâni narrates that one of Imâm Abû
Hanîfah *Rahmatullâhi 'alayh*'s neighbours was a cobbler by trade.
The entire day he would be busy mending shoes and at night he
would come home intoxicated and sing:

"They (the people or the neighbours) have destroyed me
and what type of youngster they have destroyed?

A youngster who can face adversity in battle and in the
protection of the borders,

As though I am not from a noble clan and I have no family-
ties with the family of 'Umar, (whereas I am from a noble
family, a man of outstanding capabilities from the family of
'Umar ؓ.)

Everyday I am dragged before all the people, Alas! This is
my condition. Only to Allah , do I complain of my
wretched condition and my patience is for Him alone."

Whilst engaged with his nightly *Salâh*, Imâm Sâhib could hear him.
When he failed to hear him one night, Imâm Sâhib made enquiries
as to his whereabouts. People informed him that the police had
arrested him. Immediately after *Salâh* the next morning, Imâm
Sâhib mounted his mule and went to the door of the governor of the

city. When the doorkeepers informed the governor of Imâm Sâhib's arrival, he asked them to send him in mounted. When he arrived before the governor, the governor received him very warmly and honourably. He then said: "It would have been most appropriate if I myself came before you. All you had to do was to send a message and I would have presented myself to you."

Imâm Sâhib replied: "One of my neighbours was arrested by the police a few nights ago. I request the governor for an issuance of his release." The governor replied: "Surely." He then issued a command for all prisoners arrested from that night to that particular day to be set free.

As Imâm Sâhib was returning from the governor, the cobbler also started walking behind him. Imâm Sâhib addressed him: "O young man! We have destroyed you." To this the cobbler replied: "Never! In fact, you have taken me into great consideration and protected me. May Allah ﷻ grant you the most superior form of recompense for honouring and protecting your neighbour."

The cobbler then repented from the consumption of intoxicants. He gave it up permanently. He then started frequenting Imâm Sâhib's Majlis and eventually turned out to be included amongst the Fuqahâ of his times."

(9) Walîd Ibn Qâsim says that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was unique in ascertaining the needs of his students. He was sympathetic to those in need and visited those who fell ill. If any one of them or one of their relatives passed away, he would attend their funeral. If anyone was afflicted with some calamity, he would endeavour to assist him in overcoming it. Imâm Sâhib was a man of noble disposition.

(10) Abû Muhammad Hârithi narrates that Abû M'uâz said: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was quite aware of my frequent visits to the Majlis of Sufyân Thawri. Between them there was a bit of friendly rivalry which normally exists between two contemporaries. However, this rivalry neither impeded Imâm Sâhib from attending to my needs nor did it prevent him from bringing me close to him. He was very patient, pious and a man of profound dignity. Allah ﷻ bestowed him with a combination of noble characteristics."

(11) 'Âsim Ibn Yûsuf narrates: "Standing at the corner of the Masjid, a man started hurling abusive words upon Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. Imâm Sâhib continued with his teaching. He neither looked towards him nor did he respond to him. In fact he even prevented his students to respond to him. When Imâm Sâhib terminated the lesson, the man started following him. As he reached the door of his house, Imâm Sâhib halted and addressed him: "Young man! This is my house. If you wish to complete your speech you may do so without any fear whatsoever." This statement put the young man to untold shame."

(12) Another incident of a similar nature is also mentioned. At the end of the narrative it is mentioned that the man followed Imâm Sâhib until he reached his house. He continued hurling abuses even after Imâm Sâhib entered his house. However, when his abuses received no response, he asked: "Do you think I am a dog?" Somebody answered from within: "Yes!"

(13) Imâm Abû Yûsuf narrates: "I used to see Imâm Abû Hanîfah *Rahmatullâhi 'alayh* seating his mother on a conveyance and escorting her to the Majlis of 'Umar Ibn Zar. He did this out of obedience to his mother."

(14) ‘Abdullâh Ibn Marzubân narrates that Imâm Abû Hanîfah *Rahmatullâhi ‘alayh* said: "Quite often I used to escort my mother to the Majlis of ‘Umar Ibn Zar. If she was unsure of anything he said, she would ask me to go to him and clarify it. If I explained it to her, she wouldn't accept my explanation. I would then go to ‘Umar Ibn Zar and explain to him that my mother requires clarification on a certain issue and she asked me to come to him. He would reply: "You are coming to a person like me for clarification?" I used to submit: "My mother commanded me to ask you." He would then say: "Okay, you tell me the answer." I would then explain the issue to him and he in turn would repeat it to me. I would then return to my mother and explain it to her on behalf of ‘Umar Ibn Zar."

(15) Abul-Khattâb Jurjâni narrates: "I was in the company of Imâm Abû Hanîfah *Rahmatullâhi ‘alayh* when a young man came and asked him a Mas’alah. Imâm *Sâhib* responded to his query whereupon the man remarked: "Abû Hanîfah! You have erred." To this, I addressed the students sitting around him and commented: "It is quite surprising that you show no respect for this great personality. A young man comes and tells him that he is at fault whilst you just sit and remain silent?"

Imâm *Sâhib* turned towards me and said: "Don't rebuke them as I have accustomed them to act accordingly."

(16) Imâm Muhammad narrates that Imâm Abû Hanîfah *Rahmatullâhi ‘alayh* said: "From the time my Ustâd, Hammâd Ibn Abî Sulaymân, passed away, I have consistently made Du’â of forgiveness for him and my parents. I also make Du’â of forgiveness for my other Ustâds and students as well."

(17) Imâm Muhammad also narrates that Imâm Abû Hanîfah

Rahmatullâhi ‘alayh said: "I haven't stretched my legs out towards the house of my Ustâd Hammâd Ibn Sulaymân whereas there were seven streets separating both our houses. I did this out of reverence to my Ustâd."

(18) Qâdi Abû ‘Abdullâh Saymari narrates that Nadr Ibn Muhammad said: "Imâm Abû Hanîfah *Rahmatullâhi ‘alayh* was not very fond of joking neither would he engage in it. I have never witnessed him laughing aloud. Yes, he used to smile."⁸⁴

(19) Hajar Ibn ‘Abdullâh narrates: "I haven't seen anyone more reverential to a Majlis nor anyone showing more respect to his colleagues than Imâm Abû Hanîfah *Rahmatullâhi ‘alayh*. As it is remarked: "The noble are more intelligent than the others."

(20) Khatîb Baghdadi narrates that Hajar Ibn ‘Abdul-Jabbâr said: "Our Masjid was under the trusteeship of the Hadrami clan. However, since a storyteller by the name of Zar’ah lived there, the Masjid came to be famously known as his Masjid. On one occasion, Imâm Abû Hanîfah *Rahmatullâhi ‘alayh*'s mother wished to clarify a certain Mas’alah. Imâm *Sâhib* explained it to her but she was adamant that she will not listen to anyone other than Zar’ah the storyteller. Imâm *Sâhib* brought her to Zar’ah and said: "This is my mother. She wishes to ask you something." Zar’ah replied: "You are much more learned than I am. Why don't you explain it to her?" Imâm *Sâhib* replied: "I answered her query." To this Zar’ah remarked: "The answer given to you by Abû Hanîfah is the correct answer."

Very pleased on hearing this, she returned home." (What remarkable respect he showed to his mother!)

⁸⁴ This was also the noble habit of Rasûlullah ﷺ. (Urdu tr.)

(21) Qâdi Abû 'Abdullâh Saymari narrates that 'Abdullâh Ibn Mubâarak said: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was a very silent man by nature. He was very handsome and well-dressed. His Majlis was a very dignified Majlis."

(22) He also narrates that Sufyân Ibn 'Uyaynah said: "I once went to Imâm Abû Hanîfah *Rahmatullâhi 'alayh* when he was in the Masjid with his students. He was teaching them with his voice raised. I remarked: "Abû Hanîfah! This is a Masjid and the voice should not be raised in the Masjid." On hearing this, he addressed his students: "Don't be hostile towards this man as you will not be able to become Faqîhs (jurists) without him."

(23) Imâm Zufar Ibn Huzail says: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* used to bear the expenses of many people. He was a very patient man."

(24) Ibrâhîm Ibn Sa'id Jawhari narrates: "I was sitting in the company of Amîrul-Mu'mînîn Hârûn Rashîd when Imâm Abû Yûsuf appeared. Hârûn Rashîd addressed him: Abû Yûsuf! Elucidate on the noble character of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. Imâm Abû Yûsuf started: "Allah ﷻ declares in the Holy Qurân: 'Man does not utter any word but there is by him a vigilant guardian (angel).'⁸⁵ Also, Allah ﷻ is listening to every word spoken."

To the best of my knowledge, Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was a man who sternly prohibited everyone from perpetrating any sin and he himself was very pious as well. He would never utter any word in regards to the Dîn of Allah ﷻ if he

⁸⁵ Sûrah Qâf verse 18

was not utterly sure about it. His earnest desire was that Allah ﷻ be obeyed and not disobeyed. He remained aloof from the worldly-orientated people of his times. He had no desire for worldly honour and fame. He was a man of lengthy silence. His mind was always occupied in the meditation of the vast field of religious knowledge. He was neither foul-mouthed nor an idle-talker. If he was asked any Mas'alah, he would respond to it if he knew the answer. However, if he hadn't heard of the answer from his Ustâds, he would draw a legitimate inference and abide by it. He was a man who protected himself as well as the Dîn. He spent 'Ilm (religious knowledge) and wealth very freely. He was independent of all people. He had an aversion towards greed and backbiting. He always mentioned others with very favourable words."

On hearing this, Hârûn Rashîd said: "These are the noble traits of the pious servants of Allah ﷻ."

(25) Abû Muayyid Khawârizmi narrates that M'âfi Ibn 'Imrân Mûsili said: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was bestowed with ten such traits that even if any one of them were bestowed upon anyone, he would become the leader of his nation. The ten are: (1) piety, (2) truthfulness, (3) fiqh (jurisprudence), (4) sympathy towards others, (5) constant attention towards beneficial factors, (6) lengthy silence, (7) speaking out in support of the truth, (8) assisting the needy, friend or foe, (9) dignity and finally (10) sound meditation."

(26) Abû Muhammad Hârithi narrates that 'Abdullâh Ibn Numair said: "Whenever Imâm Abû Hanîfah *Rahmatullâhi 'alayh* used to sit to discuss any religious issue, his students like Qâsim Ibn M'an, 'Âfiyah Ibn Yazîd, Dâwûd Tâ'î, Zufar Ibn Huzail etc. used to also sit around him. They would extensively discuss the issue at hand. Amongst themselves, they would raise their voices also. However,

when Imâm Abû Hanîfah *Rahmatullâhi 'alayh* used to start with his input, all of them would maintain silence. Not one of them would dare speak out. Upon termination of his discourse, his students would endeavour to memorize what he said. Thereafter, they used to tackle another issue."

(27) Muhammad Ibn 'Imrân Tâ'î narrates that he asked Tawbah Ibn Sa'îd if Imâm Abû Hanîfah *Rahmatullâhi 'alayh* knew any Persian. He replied: "Yes, he was well-versed in Persian."

(28) 'Âsim Ibn Yûsuf says: "There is nobody who has any right against another as Imâm Abû Hanîfah *Rahmatullâhi 'alayh* had upon his students. The reason for this is that their most trivial problem would emotionally affect him as well. Even if a fly sat on one of them, he would be distressed. The students enjoyed a very lofty status in his eyes. On one occasion, a man whose face had lost all colour and looking pale came to Imâm Sâhib. When Imâm Sâhib enquired about his grief, he replied: "So and so fell off the roof of his house." On hearing this, Imâm Sâhib shrieked out in distress. The whole Masjid heard him scream. He immediately set out bare foot to the man's house saying: "If it was possible for me to take on his pain and grief, I would have definitely done so." He visited him and returned weeping. He continued visiting the patient until he recovered."

(29) Abul-Muayyid Khawârizmi writes in his *Manâqib* that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* said: "If the masses were my slaves, I would have set each one of them free. In fact I would have even forfeited my right of Walâ."⁸⁶

⁸⁶ A privileged right of inheritance etc. awarded to the freed or deceased's slave's master.

CHAPTER EIGHTEEN

Imâm Sâhib's income and his abstinence from royal gifts

It has been authentically established that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was a silk-merchant by profession. He was a professional and a successful man in this enterprise. He had a shop in Kufa and his partners travelled around to do business.

Khaṭīb Baghdadi narrates that 'Umar Ibn Hammâd Ibn Abû Hanîfah said: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was a silk-merchant. He had a very well-known shop situated in Dâre 'Amr Ibn Hurayyith in Kufa."

Saymari narrates that Imâm Abû Yûsuf said: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* spent his wealth very freely. He was independent of the people. He had a total aversion towards greed."

Hasan Ibn Ziyâd says: "By Allah! Imâm Abû Hanîfah *Rahmatullâhi 'alayh* didn't accept a single gift from the royal family nor did he accept their awards."

Khaṭīb Baghdadi narrates that Yûsuf Ibn Khâlid Simti said: "On various occasions, Khalîfah Abû J'afar Mansûr awarded Imâm Abû Hanîfah *Rahmatullâhi 'alayh* a total of thirty thousand dirhams. Imâm Sâhib submitted: "Amîrul-Mu'minîn! I am a foreigner here in Baghdad. I don't have any place to keep it. Please deposit it in the Baitul-Mâl (public treasury) on my behalf." (This was merely a ruse to decline accepting the royal gift.) Mansûr accepted his plea and deposited it for him. Nonetheless, after his demise, many amounts Imâm Sâhib had entrusted to other people also showed up. On hearing about this, the Khalîfah Mansûr remarked: "Abû Hanîfah had deceived us."

Qâdi Abul-Qâsim Ibn K'as narrates on the authority of Mughîth Ibn Budail that "Khârijah Ibn Mus'ab said: "Khalîfah Abû Ja'far Mansûr awarded ten thousand dirhams to Imâm Abû Hanîfah *Rahmatullâhi 'alayh* and summoned him to receive the gift. Imâm Sâhib sought my counsel and said: "If I fail to accept his gift, he will unleash his rage upon me and if I accept the gift, he will impose certain religious issues upon me which I consider reprehensible. What is your opinion?" I submitted: "This is a very large amount in the eyes of the Khalîfah. So when he summons you to pick it up, you should tell him that you did not expect to receive such (a paltry) sum from the Khalîfah. When he appeared in the court of the Khalîfah, he said what I had asked him to say. The moment the Khalîfah was informed, he held the gift back."

Khârijah adds: "Thereafter, Imâm Sâhib always sought my counsel in regards to his personal affairs."

Abû Muhammad Hârithi narrates that Hasan Ibn Abû Mâlik said: "My father, Abû Mâlik reported that Amîrul-Mu'minîn Abû J'afar and his wife Harrah had a bit of a problem. She complained to him: "You cherish no inclination towards me whatsoever. Why don't you appoint an arbitrator between us to settle our differences?" He asked her: "Whose arbitration will appeal to you?" She replied: "Abû Hanîfah's"

He agreed to her wishes and summoned Imâm Sâhib. When he arrived, he seated his wife behind a veil and addressed Imâm Sâhib: "Abû Hanîfah! Harrah is quarreling with me." Imâm Sâhib said: "What is the problem? O Amirul-Mu'minîn!"

The Khalîfah asked: 'How many women is a man permitted to marry at once?"

"Four", replied Imâm Sâhib.

"And bondswomen?" asked the Khalîfah.

"As many as he desires," replied Imâm Sâhib. "There is no limit to the number of slave-women he desires."

The Khalîfah asked: "Is anyone permitted to oppose this ruling?" "No", he replied.

Addressing his wife, the Khalîfah called out: "Listen to what he says, O Harrah!"

"I have heard", replied Harrah.

Now Imâm Sâhib spoke out: "Amîrul-Mu'minîn! Marrying of four women at once is only for the just and impartial. As for he who is impartial or fears injustice towards any one of them, it is most appropriate for him to be content with one wife. As Allah ﷻ declares: "If you fear that you will be unable to institute justice, then one (wife) only and your slave-women."⁸⁷

"Amîrul-Mu'minîn!", continued Imâm Sâhib "It is only appropriate for us to discipline ourselves with the decorum outlined by Allah ﷻ and for us to accept His advice."

On hearing this, the Amîrul-Mu'minîn maintained silence and Imâm Sâhib returned from there.

When Imâm Sâhib reached home later on, he learnt that the Khalîfah's wife, Harrah, had sent fifty thousand dirhams, a beautiful slave-woman and a very attractive Egyptian mule as a gift for him with her servant. The servant also brought a message from her which read: "Your servant (a reference to herself) sends her choicest Salâms and expresses her gratitude for your bold declaration of the truth and also for making a favourable judgement."

As the servant presented the gift and the message, Imâm Sâhib said: "I have protected my Dîn and whatever I had said was said for the pleasure of Allah ﷻ. My intention was neither to gain proximity to

⁸⁷ Sûrah Nisâ verse 3

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⁸⁷ Sûrah Nisâ verse 3

anyone nor to acquire any part of this materialistic world."

He then addressed the servant: "Take back whatever you brought with you and convey my Salâms to her and tell her that I make Du'â to Allah ﷻ to grant her Barkat in her wealth."

The narrator of the incident says: "Let alone reaching out to any of the gifts, he didn't even raise his vision towards them."

CHAPTER NINETEEN

Imâm Sâhib's dressing

Qâdi Abul-Qâsim Ibn 'Ali Ibn Muhammad Ibn K'as Nakha'î and Abû 'Abdullâh Hasan Ibn 'Ali Ibn Muhammad Qâdi Saymari narrate that Muhammad Ibn J'afar Ibn Ishâq Ibn 'Umar Ibn Hammâd Ibn Abû Hanîfah said: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* used to dress very neatly. He used to apply a lot of 'Itr (perfume). Due to the fragrance he emitted, his presence could be perceived even before his arrival."

Imâm Abû Yûsuf says: "Whenever Imâm Abû Hanîfah *Rahmatullâhi 'alayh* decided to leave his house, he would inspect his shoelaces. If they needed attention, he would attend to them first and then set out. I never saw his shoes with the tongs undone or broken. He had a habit of wearing Khuffain (leather socks)."

Abû 'Abdullâh Husain Ibn Muhammad Saymari narrates that Abû Nu'aim Faḍl Ibn Dukain said: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was a very well-dressed man. He used to wear the most superior type of shoes available."

Zuhri narrates that 'Ali Ibn 'Abdur-Rahmân Ibn Mughîrah Kûfi said: "I heard my father 'Abdur-Rahmân saying: "I saw a Shaikh in the Masjid of Kufa issuing Fatwâs to people. He was wearing a long black hat over his head. When I enquired who the man is, the people replied he is Abû Hanîfah."

Qâdi Abul-Qâsim 'Abdullâh Ibn Muhammad Ibn Abû 'Awwâm narrates that Naḍr Ibn Muhammad said: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was a very handsome man whose clothing always emitted a fragrance. On one occasion, I went to him for

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Qâdi Abul-Qâsim 'Abdullâh Ibn Muhammad Ibn Abû 'Awwâm narrates that Nadr Ibn Muhammad said: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was a very handsome man whose clothing always emitted a fragrance. On one occasion, I went to him for

some work or the other. I performed the Fajr Salâh with him after which he asked me to saddle his mule. At that time I was wearing a Qûmsi sheet over my body. He asked me to take his sheet whilst he would use mine. I agreed and handed over my sheet to him and he handed over his. When I returned after completing whatever work I had, he said to me: "Naḍr! You have embarrassed me with your sheet." I asked: "What is wrong with it?" He replied: "It is a bit too thick and coarse." I thought to myself: "I had purchased the sheet for five sovereigns and I was very proud of it (whilst this is what Imâm Ṣâhib thinks of it). On one occasion, I saw him wearing a Qûmsi sheet which in my opinion probably costed him about thirty sovereigns."

Abû Muhammad Hârithi narrates that Abû Muṭ'î said: "One Friday, I saw Imâm Abû Hanîfah *Rahmatullâhi 'alayh* wearing a shirt and sheet the price of which I estimate to be around four hundred dirhams."⁸⁸

In some biographies it is narrated that Yahyâ Ibn Naḍr said: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was a very well-dressed and neat man. He had a Jubbah⁸⁹ made of the fur of a Fennec⁹⁰ and another Jubbah made of the fur of a squirrel. I even saw him wearing an embroidered sheet."

Abû Muqâtil 'Âbid Samarqandi says: "Abû Hanîfah had seven topies of which one was black."

Imâm Abû Yûsuf says: "I saw Imâm Abû Hanîfah *Rahmatullâhi*

⁸⁸ Approximately twelve hundred Rands in today's value, June 1998

⁸⁹ A long outer garment, open in front with wide sleeves.

⁹⁰ A very small nocturnal fox inhabiting deserts of N. Africa and Arabia, having pale fur and enormous ears.

'alayh donning the fur of a fox and Fennec whilst performing Salâh. I also saw him wearing the fur of a squirrel."

Abû Hind Warrâq says: "I saw Imâm Abû Hanîfah *Rahmatullâhi 'alayh* wearing woollen clothing also."

CHAPTER TWENTY

Imâm Sâhib's words of wisdom and advice

(1) Khaṭīb narrates that 'Abdullâh Ibn Suhaib Kalbi said: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was fond of reciting the following poem very frequently:

"The favours of the Almighty are far superior than your favours,
His grace which is hoped for and awaited, is very vast.
The boasting of your favours renders turbid whatever you give,
Whilst that given by Allah, is neither turbid nor does He brag about it."

(2) Saymari narrates that Imâm Abû Yûsuf said: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* used to recite this poem also very frequently:

"A (spiritually) unwholesome life and pious deeds which do not elicit the pleasure of Allah,
are sufficient to bring about grief."

(3) He also narrates that he heard Imâm Abû Hanîfah *Rahmatullâhi 'alayh* saying: "He who explains any religious issue and makes it obligatory upon himself also whilst he is confident that Allah ﷻ wouldn't question him about issuing such a Fatwâ, then that person's life and Dîn both have been rendered simple for him."

(4) Imâm Zufar narrates that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* said: "He who seeks leadership before the appropriate time will be disgraced and he will live a life of degradation."

(5) Imâm Abû Yûsuf narrates that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* said: "He who regards his attendance to this Majlis (gathering) as a burden, has failed to grasp the status of Fiqh and the people of Fiqh (jurisprudence)."

Imâm Sâhib used to recite this poem quite often:

"We have abandoned all the sluggish people in all the cities,
O Allah! Do not forgive those who are sluggish and (regard this science of Fiqh as a burden upon themselves)."

(6) Imâm Abû Yûsuf also narrates that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* said: "I realized that sinning is embarrassing. Hence, I relinquished sinning out of a sense of honour and this turned out to be religiously favourable."

(7) Abû Muhammad Hârithi narrates that Imâm Zufar heard Imâm Abû Hanîfah *Rahmatullâhi 'alayh* saying: "He whose knowledge did not prevent him from the things made unlawful by Allah ﷻ and failed to abstain from sinning, has suffered a great loss."

(8) Wak'i Ibn Jarrâh narrates: "I heard a person inquiring from Imâm Abû Hanîfah *Rahmatullâhi 'alayh*, 'What sources of assistance are required in the pursuit of Ilme-Fiqh (jurisprudence)?' Imâm Sâhib replied: "Jurisprudence can be acquired by collating thoughts and ideas."

Wak'i says: "I then asked him: "What is instrumental in assisting one to collate his thoughts and ideas?" He replied: "Curtailling one's relationship with others."

I then asked: "What can assist in curtailing his relationships?" He replied: "Take everything whenever the need arises and in accordance to the need."

(9) Abû Nu'aim Faḍl Ibn Dukain narrates that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* said: "He who harbours malice for me, may Allah ﷻ make him a Mufti (one who issues Fatwâs, legal verdicts)."

(10) Ishâq Ibn Husain narrates that a man came to the silk-market asking for the shop of Abû Hanîfah, the Faqîh (jurist). When Imâm Sâhib heard of this, he remarked: "He is not a Faqîh. He is just ceremoniously calling himself a Mufti."

(11) 'Abdullâh Ibn Mubârak narrates that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* said: "When a woman gets up from her place, don't sit there until the area has cooled down completely." (Naturally, this refers to a stranger.)

(12) Abû Nu'aim Faḍl Ibn Dukain narrates that he heard Imâm Abû Hanîfah *Rahmatullâhi 'alayh* saying: "If the 'Ulamâ are not the Awliyâ (close friends) of Allah ﷻ in this world and the hereafter, then nobody will be the Awliyâ of Allah ﷻ."

(13) Abû 'Abdullâh Saymari narrates that Imâm Abû Yûsuf said: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was asked a few questions after the Fajr Ṣalâh which he answered. Somebody inquired: "Didn't our predecessors detest talking about anything but goodness at this hour? Imâm Sâhib responded: "What better speech can there be than explaining to the people what is lawful and what is unlawful? What is better than me chanting the praises of Allah ﷻ and warning the people against disobeying Him? 'When the travelling-bag of food is depleted, the traveller dies of starvation.' (In other words, if the responsibility of encouraging good and prohibition from evil is shirked and abandoned, the Ummah (Muslim nation) will be destroyed.")

(14) Makhûl narrates that a man appeared with a book of Shaf'ât before Imâm Abû Hanîfah *Rahmatullâhi 'alayh* and asked him to teach it to him individually. Imâm Sâhib said: "This is not how 'Ilm (religious knowledge) is acquired. Allah ﷻ has taken a vow from the 'Ulamâ that they explain the Dîn to the people in full detail. There is no such thing as special or ordinary treatment in matters of 'Ilm. All an 'Âlim would do is teach the masses and make an intention of seeking Allah Ta'âlâ's pleasure whilst teaching."

(15) Tawbah narrates that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* said: "Don't ask me about any Dîni (religious) issue when I am walking on the road. Don't ask me when I am talking to the people also. Don't even ask me whilst I am standing or leaning and sitting. Avoid asking me in these conditions as a man's intellectual capabilities are not fully composed at these times."

He further narrates: Once Imâm Sâhib went out for some work or the other. I started following him and due to my ardent zeal of acquiring knowledge, I started asking him questions. As the opportunity permitted, I recorded his answers in my register which I was carrying with me. The next day I posed the same questions to him when all the students were around. His answers differed from the previous day's answers. When I mentioned the previous day's answers, he commented: "Didn't I prevent you asking questions at inappropriate times? Pose your questions only when all the intellectual capabilities are fully composed."

(16) Saymari narrates that Dâwûd Tâi reported that "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* said: "A Qâḍi (magistrate) is like a drowning person swimming at sea. Although he is swimming, until when will he continue swimming? In the same manner, who will desire to become a Qâḍi even though he may be an 'Âlim?"

(17) Abû Muhammad Hârithi narrates from Zâfir Ibn Sulaymân that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was asked about (The apparent hostility between) *Hadrat 'Ali* and *Hadrat Muâwiyah* Radiallâhu 'Anhumâ and about the martyrs of the battle of *Siffin*. Imâm *Sâhib* replied: "In the hereafter, I fear presenting before Allah ﷻ issues He is bound to question me about. On the day of judgement, when I will stand before His majesty, He is not going to question me at all about these great personalities. He is only going to ask me about issues He has compelled me to attend to. Hence, it is better to be occupied in these relevant issues."

(18) Sahl Ibn Muzâhim narrates that he heard Imâm Abû Hanîfah *Rahmatullâhi 'alayh* addressing his students: 'If you fail to couple the acquisition of this 'Ilm with a good and favourable intention, you will be deprived of Tawfiq (divine guidance)."

(19) Sahl Ibn Muzâhim also narrates that he heard Imâm Abû Hanîfah *Rahmatullâhi 'alayh* saying: "I am quite surprised by those people who speak and act merely on the basis of their conjectures whereas Allah ﷻ detested this action even for Rasûlullah ﷺ. He admonishes in the Holy Qurân: "And do not follow those things which you possess no knowledge of."⁹¹

(20) It is narrated by a few students of Imâm *Sâhib* that he used to say: "He who acquires religious knowledge for materialistic gains, will be deprived of the Barakât (blessings) of 'Ilm. This knowledge will not be deeply-rooted in his heart and neither will he attain much benefit out of it. And as for he who acquires this 'Ilm for Dîni purposes, his 'Ilm will be blessed and it will become deeply-rooted within his heart. Other students will also benefit from his

⁹¹ Sûrah Isrâ verse 36

knowledge."

(21) The Imâm of the people of Balkh, Hasan Ibn Muhammad Laythi narrates that he heard Imâm Abû Hanîfah *Rahmatullâhi 'alayh* saying: "The most superior form of Imân is obedience to Allah ﷻ and the most heinous sin is Kufr (to disbelieve) in Allah ﷻ. Hence, he who has obeyed Allah ﷻ in the most superior form of obedience and abstained from the most heinous of sins, I earnestly hope that Allah ﷻ will forgive all the sins he commits in between."

(22) Sa'id Ibn Ibrâhîm narrates that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* told Ibrâhîm Ibn Adham (a famous devotee of his time): "You were divinely guided towards commendable devotions. It is now most appropriate for you to focus your attention towards 'Ilm (religious knowledge) as well. 'Ilm is the root of 'Ibâdat (devotions) and only with 'Ilm can one succeed."

(23) Abû Rajâ Harawi narrates that he heard Imâm Abû Hanîfah *Rahmatullâhi 'alayh* saying: "The person who acquires the science of *Hadîth* without paying any attention to the science of *Fiqh* is likened to a medicine-dealer who stocks medicines but he has no idea which medicine is administered for which illness unless pointed out by the doctor. Similarly, a seeker of *Hadîth*, does not understand the meanings of the *Hadîth* unless explained by a *Faqîh*."

(24) Some students of Imâm Abû Hanîfah *Rahmatullâhi 'alayh* narrate that they heard him saying: "When you intend to carry out any worldly necessity, then don't eat until the work has been completed as eating brings about a transformation in the mind."

(25) Imâm Abû Yûsuf narrates that Khalîfah Mangûr asked Imâm Abû Hanîfah *Rahmatullâhi 'alayh* why he doesn't come to him

(17) Abû Muhammad Hârithi narrates from Zâfir Ibn Sulaymân that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was asked about (The apparent hostility between) Hadrat 'Ali and Hadrat Muâwiyah Radiallâhu 'Anhumâ and about the martyrs of the battle of Siffin. Imâm Sâhib replied: "In the hereafter, I fear presenting before Allah ﷻ issues He is bound to question me about. On the day of judgement, when I will stand before His majesty, He is not going to question me at all about these great personalities. He is only going to ask me about issues He has compelled me to attend to. Hence, it is better to be occupied in these relevant issues."

(18) Sahl Ibn Muzâhim narrates that he heard Imâm Abû Hanîfah *Rahmatullâhi 'alayh* addressing his students: 'If you fail to couple the acquisition of this 'Ilm with a good and favourable intention, you will be deprived of Tawfiq (divine guidance)."

(19) Sahl Ibn Muzâhim also narrates that he heard Imâm Abû Hanîfah *Rahmatullâhi 'alayh* saying: "I am quite surprised by those people who speak and act merely on the basis of their conjectures whereas Allah ﷻ detested this action even for Rasûlullah ﷺ. He admonishes in the Holy Qurân: "And do not follow those things which you possess no knowledge of."⁹¹

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frequently. Imâm Sâhib replied: "I don't come to you because if you grant me proximity to yourself, you will engage me in trials and temptations and if you keep me at a distance from you, you will hurl me into grief and distress. Also, I do not possess anything which makes me scared of you. Only those who are scared of you come to you very frequently."

(26) Imâm Muhammad Ibn Hasan Shaybânî narrates that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* addressed the following poem to 'Esâ Ibn Mûsâ, the governor of Kufa:

A piece of bread, a cup of water and a sheet of cloth with peace and security is far better,
There is no good in a life of luxury which is followed by lamentation and remorse."

(27) Bakr Ibn J'afar narrates: "At times, people would come to Imâm Abû Hanîfah *Rahmatullâhi 'alayh* and start rambling away about the latest happenings. (They would inform him about who said what about him etc.) Imâm Sâhib would exercise patience. However, if the person continued speaking, Imâm Sâhib would cut him off and ask him to maintain silence. He would then advise: "Don't narrate things which people do not like to hear. In other words, don't talk about other people. May Allah ﷻ forgive the person who speaks ill of me and may He shower his mercy upon the person who speaks favourably of me."

Acquire an understanding of the Dîn of Allah ﷻ. Pursue the science of Fiqh and become a jurist. Leave the people alone, Allah ﷻ will make them in need of you."

(28) 'Abdullâh Ibn Mubârak narrates that Imâm Abû Hanîfah

Rahmatullâhi 'alayh said: "He who wishes deliverance from the punishment of the hereafter, should not be concerned about the trials and punishments of this world. The person whose heart and soul has reached a status of nobility, the dunyâ and all its difficulties are made easy for him."

(29) Musâwir Warrâq narrates that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* said: "Do not explain your 'Ilm and Fiqh to a person who has no desire for it. Do not harass those who sit in your company (your companions). And the person who interrupts your conversation by cutting in, do not re-explain anything to him as he has no affinity with 'Ilm and Adab (manners)."

(30) It has been narrated from some of his students that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* said: "Do not accumulate sins for your friend and do not accumulate wealth for your enemy." He then explained: "Your friend is your own life and your enemies are your heirs."

(31) Hasan Ibn Ziyâd narrates that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* said: "Those who waged a battle against Hadrat 'Ali ؑ, Hadrat 'Ali was more closer to the truth than they were. If such things were not exposed on the part of Hadrat 'Ali ؑ, nobody would have known how the Muslims should wage Jihâd against rebels."

(32) J'afar Ibn Ahmar narrates: "I asked Imâm Abû Hanîfah *Rahmatullâhi 'alayh* a religious question to which he promptly replied. I then submitted: "This city will remain in goodness and blessing until you remain in this city." On hearing this, he recited the following poem:

"The country has become void of leaders, hence I became a leader."

There is no other leader and my sole leadership is of the calamities."

(33) Khaṭīb Baghdādī narrates that Sahl Ibn Muzāhim heard Imām Abū Hanīfah *Rahmatullāhi 'alayh* reciting the following Qurānic verse:

"(O Muhammad ﷺ!) Issue glad-tidings to My servants who listen attentively to the Qurān and then they practice upon the best of it."⁹²

After reciting this verse, Imām Ṣāhib continued saying again and again: "O Allah! I am not of those whose hearts are constricted with the (recitation) of the Holy Qurān. My heart is very accommodating and vast for the verses of the Holy Qurān."

On this occasion, Imām Abū Bakr Zaranjari compiled the following stanza in praise of Imām Ṣāhib:

"One of the signs of the ideal of manhood is when a person is bestowed with all the splendours of the world,
In spite of all that, he expresses his gratitude and prepares for the hereafter."

(34) Abū Muhammad Ḥārithī narrates that 'Abdul-'Azīz Ibn Abū Rawwād told Imām Abū Hanīfah *Rahmatullāhi 'alayh*: "The Amīrul-Mu'minīn (Khalīfa) has summoned me. I wish to engage in Amr bil M'arūf and Nahy 'Anil Munkar (encourage good and forbid evil) when I get there. Please prepare a set of relevant good and evil actions which I may lecture on when I am in his presence."

Imām Ṣāhib advised him: "When you get there, sit down quietly. If

⁹² Sūrah Zumar verse 17/18

he asks you anything, respond to it only if you have an answer to it. If you have no answer to his question, tell him:

"O Amīrul-Mu'minīn! The world is sought for four things; firstly, to attain nobility and status. As for you, you are a noble man and the son of a noble man. You are the son of Rasūlullah ﷺ's uncle.

Secondly and thirdly, it is sought for power and kingship. And you, with the grace of Allah ﷻ, are wielding power and enjoy kingship over the Arabs as well as the non-Arabs.

Fourthly, it is sought for wealth. And Allah ﷻ has bestowed you with riches beyond comprehension. O Amīrul-Mu'minīn! Fear Allah ﷻ, take on pious actions and refrain from the prohibitions of Allah ﷻ. In this manner, you will acquire both this world as well as the hereafter."

(35) In some biographies it is mentioned that Muhammad Ibn Ḥafṣ Bazzāz Balkhī said: "On one occasion, Imām Ṣāhib was not around and his son Hammād decided to go in front and lead the Ṣalāh. Just as he went on the Imām's place, his father, Imām Ṣāhib arrived, pulled him back and sent another person in his place. When both father and son returned home after the Ṣalāh, Hammād remarked: "Father! Today you really embarrassed me." Imām Abū Hanīfah *Rahmatullāhi 'alayh* responded: "You wanted to embarrass yourself but I saved you from embarrassment. Listen, if you performed the Ṣalāh and someone announced thereafter that the Ṣalāh should be repeated, this would have been recorded by the people. This incident would then be narrated generation after generation until the day of judgement."

Imām Ṣāhib then added: "Remember to stay away from the affairs

of the ordinary masses."

(36) Muhammad Ibn Muqâtil says: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was a silk-merchant by profession. One day, a lady came to purchase a silk-cloth from him. Imâm *Sâhib* asked his servant to take out what she required. As the servant brought it out, he struck his hand on the cloth and said 'Sallallâhu 'Alâ Muhammad'. Overcome with fury, Imâm *Sâhib* chastised him: "You are praising my cloth by reciting Durûd upon Rasûlullah ﷺ? Today I will not engage in any sales." And true to his word, he closed his shop for the rest of the day."

(37) Abû Y'aqûb Makki narrates that Sulaymân Ibn Abû Shaikh said: "A man of Kufa once narrated to me that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was informed of a group of people in the Masjid who meditated over and discussed issues of Fiqh (jurisprudence). Imâm *Sâhib* asked if they had an Ustâd (teacher) presiding over them. When he received a reply in the negative, he replied: "These people will never ever become Faqîhs (jurists)."

On this occasion, Abul-Muayyid Khawârizmi compiled the following lines of poetry:

"The statements of Nu'mân are matchless in their beauty
'and they have turned out to become idiomatic expressions
(amongst the 'Ulama).

He has become unrivalled in his statements and matchless
in his actions.

All the Imams are treading upon his methods of inference.
They are all subjected to him.

(His manner of inference is apparently far-fetched) but in
spite of this we will remain on his ideologies. Even the
'Ulama are subjected to this.

A well-secured and locked city of knowledge has been
conquered at the hands of Abû Hanîfah,
the victor over logic and inference.

People are all at the foot of his lofty mountains of
knowledge. The noble people occupy their lofty positions
because of him.

In the den of his Fatwas, he is like a roaring and awe-
inspiring lion and his heroic students are like his cubs."

CHAPTER TWENTY-ONE

His refusal to accept the post of magistrate

Ibnu Hubairah Umawi, governor of Iraq

Khaṭīb Baghdādī narrates that Rab'ī Ibn 'Āsim narrates: "Yazīd Ibn 'Umar Ibn Hubairah sent me to summon Imām Abū Hanīfah *Rahmatullāhi 'alayh*. When Imām Sāhib appeared before him, Ibnu Hubairah requested him to take charge of the affairs of the Baitul-Māl (the public treasury). However, Imām Sāhib declined to accept this post. Furious with his refusal, Ibnu Hubairah got him lashed."

Similarly, Qāḍī Abul-Qāsim Ibn K'as narrates that Muhammad Ibn 'Umar Aslami and Muwaffiq Ibn Ahmad said that Shaikh Abū Ḥafṣ Al Kabīr and others have related that Ibnu Hubairah was the governor of Iraq during the Banu Umayyah rule when the mutiny broke out. Ibnu Hubairah summoned the leading 'Ulamā of Iraq like Ibnu Abī Laylā, Ibnu Shubrumah, Dāwūd Ibn Abī Hind etc. and he charged each one of them with some post or the other. He even called Imām Abū Hanīfah *Rahmatullāhi 'alayh* and told him: "This ring, (in other words, my official seal) will now be held by you. All judgements will be passed with your authority from now on. Also, all expenditure from the public treasury will first be endorsed by you."

However, Imām Sāhib refused to accept this post. Ibnu Hubairah swore an oath to the effect that if Imām Sāhib refuses to accept, he will be lashed forthwith. All the 'Ulamā and Fuqahā tried to reason with Imām Sāhib and encouraged him to accept the post. They told him: "For Allah's sake, we urge you not to put yourself into peril. We are all your brothers. We also regard these posts with contempt but we accepted them due to forced circumstances."

Nonetheless, Imām Sāhib was adamant: "Even if Yazīd compels me to count the doors of the Masjid, I will not accede to his demands. How can I stamp my seal of approval if he issues an execution order? By Allah! I will never accept this post!"

Eventually, things turned out as everyone had feared. As instructed by Ibnu Hubairah, he was imprisoned for fifteen days and lashed fourteen times."

According to other narrations, he was lashed persistently for a few days. Thereafter, the executioner came to Ibnu Hubairah and exclaimed: "If I am going to lash him any further, he will perish at our hands." Ibnu Hubairah responded: "Okay, tell him to absolve me of the oath I had taken." When the executioner came to Imām Sāhib and explained to him Ibnu Hubairah's demands, Imām Sāhib replied: "Even if he compels me to count the doors of the Masjid, I will not succumb to his demands. However, I request him to release me as I wish to consult my colleagues on this issue." Regarding this request a boon in his favour, Ibnu Hubairah passed a decree for the immediate release of Imām Sāhib. Upon his release from prison, Imām Sāhib set out for Makkah Mukarramah. This took place in 130 A.H. and he remained there until the end of the 'Abbassid caliphate. In the era of Abū J'afar Maṣṣūr, he returned to Kufa where he was warmly and honourably welcomed by the Khalīfah Abū J'afar Maṣṣūr. The Khalīfah sent a sum of ten thousand dirhams and a bondswoman for Imām Sāhib but he declined to accept the gift."

Ibnu Hubairah presents the post of magistrate to Imām Sāhib

Khaṭīb Baghdādī narrates that 'Abdullāh Ibn 'Umar Ar-Rāqī said: "Ibnu Hubairah commanded Imām Abū Hanīfah *Rahmatullāhi 'alayh* to accept the post of magistrate in Kufa but he declined. As

punishment for his refusal, Ibnu Hubairah sentenced him to 110 lashes. Ten lashes were inflicted on him daily. When the excessive lashing came to no avail and Imâm Sâhib remained adamant in his refusal, Ibnu Hubairah had no option but to set him free."

Qâdi Abul-Qâsim Ibn Abû 'Awwâm and Y'aqûb Ibn Abû Shaybah narrate that Qâsim Ibn M'an said: "Ibnu Hubairah wanted Imâm Sâhib to become the magistrate of Kufa but he refused to accept this post. Ibnu Hubairah sentenced him to imprisonment for his refusal. Someone came and told Imâm Sâhib that Ibnu Hubairah has sworn an oath that he will never release him until he accepts the responsibility. Hence, the man advised, Imâm Sâhib should at least accept a responsibility of counting the bricks of a structure he intends building. Imâm Sâhib responded: "Even if he compels me to count the doors of the Masjid, I will not adhere to his demands."

Khaṭīb narrates that 'Abdul-Hamîd Himmâni said: "My father 'Abdul-Hamîd said that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* used to be taken out of the prison-cell daily and whipped. Each time he was being whipped, he would be asked to accept the post but he remained adamant. The day he was released, he burst out crying and lamented: "The grief of my mother is more distressing than the lashing I received."

Abû Ahmad 'Askari narrates that Ibnu Hubairah condemned Imâm Sâhib to be lashed on his head. When he suffered severe swelling to his head, Ibnu Hubairah released him.

According to another narration, Ibnu Hubairah saw Rasûlullah ﷺ in a dream. Rasûlullah ﷺ admonished him: "Don't you have any fear for Allah ﷻ? You are beating a great personality of my Ummah without any valid reason!" According to other narrations, Rasûlullah

ﷺ threatened him also. Upon seeing this dream, Ibnu Hubairah immediately released Imâm Sâhib from prison.

Khaṭīb Baghdadi narrates that Ismâ'il Ibn Hammâd Ibn Abû Hanîfah said: "One day I passed a building with my father Hammâd, when he started weeping. "What makes you weep? O father!", I asked. He replied: "Son! This is the spot where Ibnu Hubairah subjected your grandfather to ten days of severe lashing only because he refused to accept the post of magistrate."

Qâdi Abul-Qâsim Ibn K'as narrates that Ismâ'il Ibn Sâlim Baghdadi said: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* readily preferred the severe beating he was subjected to over the post of magistrate. Imâm Ahmad Ibn Hambal (who was also sentenced to a severe beating) used to remember Imâm Abû Hanîfah *Rahmatullâhi 'alayh* after each bout of intense lashing. He would then make Du'â of forgiveness in favour of Imâm Sâhib.

Imâm Sâhib before Khalîfah Mansûr 'Abbâsi

Khaṭīb Baghdadi narrates from Bishr Ibn Walîd Kindi, Khârijah Ibn Budail and Rab'î Ibn Yûnus and Abul-Farj Ibn Jawzi narrates from various 'Ulamâ and Muwaffiq Ibn Ahmad Khwârizmi narrates from 'Abdullâh Ibn Mubârak that when Khalîfah Mansûr was informed of Qâdi Ibnu Abî Laylâ's death, the Khalîfah remarked: "Kufa city has become devoid of a just magistrate."

The governor of Kufa then summoned Abû Hanîfah, Sufyân Thawri, Mus'ir Ibn Kudam, and Sharîk to appear before him. The governor sent his people to each one of these personalities to summon them immediately. They were all seated after Fajr Salâh when they were all taken and despatched to Khalîfah Mansûr.

En-route to the Khalîfah, Imâm Sâhib said: "I reckon what will happen to each one of us. As for me, I will employ a ruse before Mansûr. Sufyân Thawri will somehow flee whilst we are on our way, Mus'ir Ibn Kidâm will exhibit himself as an insane person. However, Sharîk will succumb to the desires of the Khalîfah.

As this group reached Baghdad, the capital city, Sufyân Thawri told them that he wished to relieve himself. A policeman halted for him while he went behind a wall. Whilst he was on the other side of the wall, a boat filled with thorns was passing by. Sufyân Thawri pleaded with the boat-people: "Take me on board or else I will be slaughtered." He was not speaking a lie either because it appears in a Hadîth that Rasûlullah ﷺ said: "He who is made a judge, is as though he has been slaughtered without a knife." He gave them a few dirhams and boarded the boat. The sailors then concealed him on board the ship. After some time, the policeman accompanying him went in search of him but to no avail. He had already disappeared by that time.

When the remaining three personalities were presented before Khalîfah Mansûr, Mus'ir Ibn Kidâm quickly went up to the Khalîfah and asked him to bring his hand forward as he wished to pledge his allegiance. He also said: "Amîrul-Mu'minîn! How are you keeping since we separated? How are your bondswomen? How are your conveyances? Please make me a judge." One of the Khalîfah's advisors remarked: "This man seems insane." The Khalîfah said: "What you say is true. Take him out of here."

Thereafter, Imâm Abû Hanîfah (*Rahmatullâhi alaihi*) was summoned. The Khalîfah swore and addressed Imâm Sâhib: "By Allah! You will have to accept the post of magistrate." Imâm Sâhib replied by swearing an oath: "By Allah! I will never ever accept the post." The Khalîfah again swore an oath and again Imâm Sâhib

replied in the same manner. When both of them swore an oath thrice, Rab'î Hâjib, the doorkeeper rebuked Imâm Sâhib: "Don't you see that the Khalîfah is swearing an oath?" Imâm Sâhib retorted: "Don't you see that the Khalîfah is more capable than I am of reparation in the event of breaching his vow?"

Thereafter, the Khalîfah sentenced Imâm Sâhib to imprisonment. As he was being led away, he asked Imâm Sâhib: "Are you prepared to accept the post of magistrate?" Imâm Sâhib replied: "May Allah ﷻ make the Khalîfah a pious man. O Amîrul-Mu'minîn! Fear Allah ﷻ and in your 'position of trust' do not take as a partner one who does not fear Allah ﷻ. By Allah! I do not have any confidence in myself even in contentedness, so how can I have confidence in myself when I am utterly furious? I am not capable of occupying the post of a magistrate." To this the Khalîfah retorted: "You are lying! You are very capable of occupying this post."

Upon this Imâm Sâhib submitted: "O Amîrul-Mu'minîn! You have passed judgement against yourself. If you regard me to be truthful then I have already submitted that I am not capable of occupying this position. If, however, you regard me to be a liar, (as you have just claimed), then how can you appoint a liar as magistrate? Apart from this, I am of the Mawâlî (freed slaves). How will the Arabs react when they learn that a non-Arab and a freed slave presides over them as a judge?"

On hearing this argument, Mansûr, the Khalîfah, ordered his cronies to throw Imâm Sâhib into prison.

Ultimately, the post of magistrate was offered to Sharîk and he had to accept. On hearing of his acceptance, Sufyân Thawri severed all relationship with him and remarked: "He could have fled and saved

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Ultimately, the post of magistrate was offered to Sharîk and he had to accept. On hearing of his acceptance, Sufyân Thawri severed all relationship with him and remarked: "He could have fled and saved

himself but he didn't."

Khaṭīb Baghdadi narrates that Abū 'Alī Wāsiṭī said: "The masses are of the opinion that Imām Abū Hanīfah *Rahmatullāhi 'alayh* counted bricks for a few days so that he can be absolved of his vow. This is totally baseless. Imām Ṣāhib passed away in prison and he didn't count any bricks whatsoever as alleged by them."

Abul-Muayyid Khawārizmi says: "Apparently reliable narrators narrate that Imām Ṣāhib was lashed for refusing to accept the post of magistrate and he never accepted until the day he passed away. However, there is a difference of opinion as to the cause of death; did the intense lashing bring about his death or was he poisoned to death?" Details of this appear further on in this book.

CHAPTER TWENTY TWO

Casting false aspersions upon Imām Ṣāhib

The Shaikh of Qirāt of his times, 'Allāmah Abul-Khair Muhammad Ibn Muhammad Jazari, following Abū Muhammad Makki, mentions three categories of Qirāt in the preface of his Kitāb 'Al Nathr'. He thereafter explains each one in detail. He writes: "The third category comprises of many of those mentioned in the books dealing with Qirāte-Shāzzah (rare forms of recitation). Most of the chains of narrations supporting these Qirāts are weak and unreliable. For example, in the Qirāt of Ibnul-Musayq'ī and Abū Simāl, instead of '*Nunaj-jika Bibadanika*' their Qirāt reads '*Nunah-hika Bibadanika*' with a Hā. Or for example, instead of reading '*Takūnū Liman Khalfaka Āyah*', they read '*Laman Khalfaka*' with a Fatha on the Lām instead of a Kasrah. Similarly, those Qirāt which are (falsely) attributed to Imām Abū Hanīfah *Rahmatullāhi 'alayh*, as compiled by Abul-Faḍl Muhammad Ibn J'afar Khizā'ī and narrated by a few others, these Qirāt have no basis."

Imām Abul-'Alā Wāsiṭī says: "Muhammad Ibn J'afar Khizā'ī has compiled a book on Hurūf (the Arabic alphabet) and attributed his writings to Imām Abū Hanīfah *Rahmatullāhi 'alayh*. I have come across the writings of 'Allāmah Dāre-Qutni and a few other 'Ulamā who assert that this book is a fabrication and it is baseless."

Imām Jazari says: "I have also seen this book. One of the verses it contains is: '*Innamā Yakhshallāhu min 'Ibādihil-'Ulamā*'. According to this book, the verse is read with a Dammah on the Hā of the word Allāh and a Fatha on the Hamzah of the word 'Ulamā'. This change of I'irābs has been commonly accepted by the Mufasssīrīn (commentators of the Qurān) and considering this attribution to Imām Ṣāhib to be authentic, they went to undue

himself but he didn't."

Khaṭīb Baghdadi narrates that Abū 'Alī Wāsiṭī said: "The masses are of the opinion that Imām Abū Hanīfah *Rahmatullāhi 'alayh* counted bricks for a few days so that he can be absolved of his vow. This is totally baseless. Imām Sāhib passed away in prison and he didn't count any bricks whatsoever as alleged by them."

Abul-Muayyid Khawārizmi says: "Apparently reliable narrators narrate that Imām Sāhib was lashed for refusing to accept the post of magistrate and he never accepted until the day he passed away. However, there is a difference of opinion as to the cause of death; did the intense lashing bring about his death or was he poisoned to death?" Details of this appear further on in this book.

CHAPTER TWENTY TWO

Casting false aspersions upon Imām Sāhib

The Shaikh of Qirāt of his times, 'Allāmah Abul-Khair Muhammad Ibn Muhammad Jazari, following Abū Muhammad Makki, mentions three categories of Qirāt in the preface of his Kitāb 'Al Nathr'. He thereafter explains each one in detail. He writes: "The third category comprises of many of those mentioned in the books dealing with Qirāte-Shāzzah (rare forms of recitation). Most of the chains of narrations supporting these Qirāts are weak and unreliable. For example, in the Qirāt of Ibnul-Musayq'ī and Abū Simāl, instead of 'Nunaj-jīka Bibadanika' their Qirāt reads 'Nunah-hīka Bibadanika' with a Hā. Or for example, instead of reading 'Takūnū Liman Khalfaka Āyah', they read 'Laman Khalfaka' with a Fatha on the Lām instead of a Kasrah. Similarly, those Qirāt which are (falsely) attributed to Imām Abū Hanīfah *Rahmatullāhi 'alayh*, as compiled by Abul-Faḍl Muhammad Ibn J'afar Khizā'ī and narrated by a few others, these Qirāt have no basis."

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Imām Jazari says: "I have also seen this book. One of the verses it contains is: 'Innamā Yakhshallāhu min 'Ibādihi-l-'Ulamā'. According to this book, the verse is read with a Dammah on the Hā of the word Allāh and a Fatha on the Hamzah of the word 'Ulamā'. This change of I'rābs has been commonly accepted by the Mufasssīrīn (commentators of the Qurān) and considering this attribution to Imām Sāhib to be authentic, they went to undue

formality to try and justify a correct and favourable meaning to the verse whereas Imâm Sâhib is totally innocent of this (fabricated) Qirât."

Imâm Zahabi in his '*Mizânul-I'tidâl*', Shaikh Ibnul-Hajar 'Asqalâni in his '*Lisânul-Mizân*' and 'Allâmah Jalâlud-Dîn Suyûtî in his '*Al-Itqân Fî 'Ulumil-Qurân*' have emphatically denied Imâm Sâhib's involvement of any nature in these fabricated Qirât. In fact, while mentioning a fabricated Qirât, Imâm Suyûtî gives an example of Khizâ'î's Qirât attributed to Imâm Abû Hanîfah *Rahmatullâhi 'alayh*.

The author of this book says: "I had also mentioned these Qirâts in my draft copy but I deleted them after learning that the scholars regard the attribution of these Qirâts to Imâm Abû Hanîfah *Rahmatullâhi 'alayh* to be false and baseless."

It has been narrated from many sources that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* had acquired the science of Qirât from Imâm 'Âsim Ibn Abû Nujûd who is one of the Qurrâ-e-Sab'ah (the seven leading Imâms of Qirât). Also, how can a man like Imâm Sâhib, who is a man of exceptional insight and Ijtihâd, ever adopt these rare Qirâts which cannot be interpreted except with extreme formality?

The opinion of Imâm Muhammad Ibn Muhammad Jazari and other Imâms can also be corroborated by the fact that none of the authors of the rare Qirât prior to Muhammad Ibn J'afar Khizâ'î attributed any of the Qirât to Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. Yes, those who compiled books of this nature after Muhammad Ibn Khizâ'î were duped and misled into attributing these fabricated Qirât to Imâm Sâhib. Hence, people should not be deceived by what Jârullâh Zamakhshari and other Mufasssîrîn say about people

following Khizâ'î, the fabricator, in these attributions. All we will assume is that these people (the Mufasssîrîn etc.) were not aware of the reality of this matter."

CHAPTER TWENTY THREE

Imâm Sâhib's proficiency in the science of Hadîth

Imâm Sâhib is counted amongst the senior Huffâz of Hadîth. As mentioned earlier, Imâm Sâhib acquired Ahâdîth from about four thousand Muhaddithîn, some of them were Tâbi'îs whilst the others were Tab'e-Tâbi'îs. This is why 'Allamah Zahabi counts Imâm Sâhib from amongst the Huffâze-Hadîth.

Why are his narrations so limited?

It is clearer than daylight that it is not possible to draw Fiqhi (juristical) Masâil without proficiency in the field of Ahâdîth bearing in mind that Imâm Sâhib was the first person who inferred Masâil with Dalâil (proofs).

As for the question of his limited narrations in relation to other Muhaddithîn, this in no way implies that he was ill-acquainted with this science as claimed by some fools. There are two chief reasons for his relatively limited number of narrations:

Firstly, his occupation with inference from the Shar'î texts can be likened to the manner in which the senior Sahâbah like Hadrat Abû Bakr and Hadrat 'Umar ؓ occupied themselves more with the practical aspects of the narrations than the actual narrations themselves. This is why their narrations are relatively less in number. On the other hand, the Sahâbah who were lower than them in status narrate relatively more Ahâdîth than them. In exactly the same manner, in relation to their vast knowledge, Imâm Mâlik and Imâm Shâfi'î narrate a very limited number of Ahâdîth. The reason for this is also the same; they were more occupied with drawing inferences from the Shar'î texts.

Fâris Ibn Hasan explains this in his poem:

"O seeker of knowledge whose life has been spent in the pursuit of 'Ilme-Riwâyah (Ahâdîth)!
Continue narrating your narrations but with understanding,
Narrate a little but with due consideration (of its meanings etc.) as 'Ilm has no boundaries."

Hâfiz Ibnu 'Abdul-Barr has compiled a lengthy chapter in his 'Kitâbul-'Ilm' in which he prohibits narrating without any understanding. He is explicit when he declares: "All the 'Ulamâ and Fuqahâ are unanimous over the woeful nature of narrating excessive Ahâdîth without any discernment nor understanding."

Ibnu Shubrumah says: "Narrate less and you will get a better understanding of the narrations."

'Abdullâh Ibn Mubârak is reported to have said: "The most favourable stance to adopt is to ensure that whatever you rely on should be a narration and if you have to choose an opinion choose one which elucidates on the Hadîth."

The second reason for his limited narrations is that his conditions for accepting any narration were very strict. He would only accept a narration from a Muhaddith who was a Hâfize-Hadîth. Imâm Abû Yûsuf says that Imâm Abû Hanîfah Rahmatullâhi 'alayh said: "The narration of a Hadîth is not permissible for all and sundry. Yes, only a person who clearly remembers the Hadîth from the day he heard it right up to the present day is allowed to narrate the Hadîth."

Khaṭīb Baghdadi narrates that Isrâil Ibn Yûnus said: "Abû Hanîfah is an exceptional man. He is a Hâfiz of all those Ahâdîth from which Fiqhi laws were deduced. He has an exceptional insight also

into these types of Ahādīth. He is very great 'Ālim."

Imâm Abû Yûsuf says: "I haven't seen anyone as well-versed in the commentary of Ahādīth nor anyone more cognisant with the intricacies of Fiqh than Imâm Abû Hanîfah *Rahmatullâhi 'alayh*."

Qâdi Abû 'Abdullâh Saymari narrates that Imâm Abû Yûsuf said: "Whenever I differed with Imâm Abû Hanîfah *Rahmatullâhi 'alayh* on any issue and I reflected over it afterwards, I realised that his opinion is the most safest for the hereafter. At times I would be inclined towards the apparent meaning of the Ahādīth whereas he knew much more authentic Ahādīth than I did."

Abû Muhammad Hârithi narrates that Imâm Abû Yûsuf said: "We used to have academic discussions with Imâm Abû Hanîfah *Rahmatullâhi 'alayh* over religious issues. Whenever he confirmed his opinion and his students agreed with him, I would proceed to the people of Hadīth in Kufa to search for a Hadīth or Athar etc. which may corroborate the opinion of Imâm Sâhib. Sometimes I used to come across two to three Ahādīth in support of his opinion. I used to present those Ahādīth to him. Although most of these Ahādīth substantiated his views, he would accept some of them and reject the others saying that this Hadīth is not authentic or not Mashûr. When asked how he knew, Imâm Sâhib would reply: "I am well-aware of the knowledge of the people of Kufa."

Abû 'Abdullâh Saymari narrates that 'Abdullâh Ibn 'Umar⁹³ said: "We were seated in the company of Imâm A'mash when he was asked a few questions. He turned towards his student Imâm Abû Hanîfah *Rahmatullâhi 'alayh* and asked: "What is your opinion on

⁹³ This is not the *Sahâbi*, the son of 'Umar Ibn Khattâb.

this issue?" Imâm Sâhib expressed his views whereupon Imâm A'mash asked: "On what grounds do you base this respons?" He replied: "You narrated a Hadīth from Abû Sâlih and he narrated from Abû Hurairah that Rasûlullah said this." He then narrated a few of Imâm A'mash's Ahādīth. To this Imâm A'mash remarked: "What I narrate to you in a hundred days, you will rattle it off in a little while. I had no idea that you are employing these very same Ahādīth in corroboration of your views." He then remarked: "O group of jurists! You are the doctors and we are the druggists." He then added: "However, Abû Hanîfah is both."

The Masânîd of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*

The Muhaddithîn have compiled seventeen such Masânîd (collection of Ahādīth) in which the Ahādīth of Imâm Abû Hanîfah *Rahmatullâhi 'alayh* are collated. The seventeen are:

1. Takhrîj Hâfiz Muhammad 'Abdullâh Ibn Muhammad Ibn Y'aqûb Ibn Hârith Al-Hârithi Bukhari
2. Takhrîj Hâfiz Abul-Qâsim Talhah Ibn Muhammad Ibn J'afar Al-Shâhid
3. Takhrîj Abul-Hasan Muhammad Ibn Muzaffar Ibn Mûsâ Ibn 'Êsâ
4. Takhrîj Hâfiz Abû Na'im Ahmad Ibn 'Abdullâh Ibn Ahmad Isfahâni Shâfi'i
5. Takhrîj Hâfiz Qâdi Abû Bakr Muhammad Ibn 'Abdul-Bâqî Anṣârî
6. Takhrîj Hâfiz Abû Ahmad 'Abdullâh Ibn 'Adi Jurjâni Shâfi'i
7. Takhrîj Abul-Hasan Muhammad Ibn Ibrâhîm Ibn Jaysh as compiled from the Ahādīth narrated by Imâm Sâhib's student, Hasan Ibn Ziyâd Al-Lûlu
8. Takhrîj Qâdi Abul-Hasan 'Umar Ibn Hasan Ushnâni
9. Takhrîj Abû Bakr Ahmad Ibn Muhammad Ibn Khâlid Ibn

- Hulay Kilâ'î
10. Takhrîj Hâfiz Abû 'Abdullâh Husain Ibn Muhammad Ibn Khusru Balkhi
 11. Takhrîj of some Muḥaddithîn from Imâm Abû Yûsuf (this is actually a compilation of Imâm Sâhib's Ahâdith compiled by Yûsuf Ibn Imâm AbuYûsuf and 'Umar Ibn Abû 'Umar.)
 12. Takhrîj of some Muḥaddithîn from Imâm Muhammad Ibn Hasan Shaybânî (referred to as the copy of Imâm Muhammad Ibn Hasan.)
 13. Takhrîj of some Muḥaddithîn by Hammâd, the son of Abû Hanîfah
 14. Takhrîj Imâm Muhammad Ibn Hasan Shaybânî (the name of which is Al-Âthâr.)
 15. Takhrîj Abul-Qâsim 'Abdullâh Ibn Muhammad Ibn Abû Al-'Awwâm – this compilation is a lengthy chapter of Imâm Sâhib's biography.
 16. Takhrîj Hâfiz Abû Bakr Ibn Al-Muqri
 17. Takhrîj Hâfiz Abû 'Ali Al-Bakri – this is probably the last compilation of the Masânîd of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*.

The author of this book has also listed the chain of narrators for each of the above Masânîd. However, the list has been omitted in this translation for the sake of brevity. Hereunder, is a list of forty Ahâdith as narrated from forty Sahâbah ﷺ from the very same Masânîd:

(1) Ahmad Ibn Sa'id Hamdâni narrates from Ahmad Ibn Muhammad Ibn Yahyâ Al-Mâzini from Husain Ibn Sa'id Al-Nakha'î from his father and he narrates from Zakariyyâ Ibn Abû Al-'Atîk from Imâm Abû Hanîfah *Rahmatullâhi 'alayh* from Yahyâ Ibn Sa'id Al-Anṣârî from Muhammad Ibn Ibrâhîm Al-Taymi from

'Alqamah Ibn Waqqâs from 'Umar Ibn Khattâb ﷺ that Rasûlullah ﷺ said: "Actions are (based) upon intentions. A person will acquire only that which he intends. So whosoever migrates towards Allâh and His Rasûl, his migration is towards Allâh and His Rasûl. And whosoever migrates to acquire some part of the world or to marry a woman, then his migration will be towards that which he has migrated. (In other words, although this migration is apparently for the pleasure of Allâh and His Rasûl ﷺ, he will not attain the rank of a Muhâjir – one who migrates for the pleasure of Allah ﷻ – nor will he be rewarded for this migration)." [Narrated from the first Musnad] ⁹⁴

(2) Hannâd Al-Nasafi narrates from Abû 'Abdullâh Al-Husain Ibn Ahmad Ibn Muhammad Ibn 'Uthmân Ibn Abû Shaybah from Husain Ibn 'Abdul-Awwal from Muṣ'ab Ibn Miqdâm from Imâm Abû Hanîfah *Rahmatullâhi 'alayh* from Abû Zubair from Jâbir Ibn 'Abdullâh ﷺ that Rasûlullah ﷺ said: "Iblîs spans his throne on the sea and from there he dispatches his army of Shayṭâns to the people. They then plague the people with trial and temptation. The one who enjoys the most glorious status in the eyes of Iblîs is the one who plagues them with the greatest of temptations." [Musnad number five] ⁹⁵

(3) Abû Muhammad 'Abdullâh Ibn Muhammad Ibn Ya'qûb Ibn

⁹⁴ This Hadîth has been narrated by Imâm Bukharî in his *Sahîh* at six different places. He has also commenced his Kitâb with this Hadîth. Imâm Muslim narrates this Hadîth in his *Sahîh* under 'Kitâbul-Imârah' and he has mentioned a vast number of various chains of narrators of this Hadîth. Similarly, Imâm Nasâi, Ibnu Mâjah and Abû Dâwûd have also narrated this Hadîth.

⁹⁵ This Hadîth has been narrated by Imâm Ahmad in his Musnad volume 3 page 332, 354, 384 and 314. Imâm Muslim also narrates this Hadîth in his *Sahîh* under 'Bâbu Sifatil-Munâfiqîn.

Hārith Al-Hārithi narrates from Sālih Ibn Abū Rumayh dictating from Yahyā Ibn 'Alī Al-'Imrāni from Sa'īd Ibn Yazīd Al-Farrā from Sālim Ibn Sālim from Abū Hanīfah from 'Atīyyah Al-'Awfi from Abū Sa'īd Al-Khudri ؓ that Rasūlullah ﷺ said: "He who does not express his gratitude to the people has not expressed his gratitude to Allah ﷻ. [Musnad number one] ⁹⁶

(4) Muhammad Ibn Hasan narrates from Abū Hanīfah from 'Awf Ibn 'Ubaidullāh from 'Utbah Ibn Mas'ūd – the brother of 'Abdullāh Ibn Mas'ūd – ؓ that whenever a man used to perform Ṣalāh, he used to recite a Sūrah followed by Sūrah Qul Huwallāhu Ahad (Ikhlās). When this was mentioned to Rasūlullah ﷺ, he asked: "What leads you to do this?" the man replied: "The love for it, O Rasūlullah! (ﷺ)." Upon this, Rasūlullah ﷺ replied: "Owing to your love for this Sūrah, you have become a beloved of Allah ﷻ." [Musnad number ten]

(5) 'Abdullāh Ibn Husain Ibn Muhammad Ibn Kusrū narrates from Abū Al-Sa'ūd Ahmad Ibn 'Alī Ibn Muhammad Ibn Ahmad Al-Khatīb from 'Alī Ibn Rab'iah from Hasan Ibn Rashīq from Muhammad Ibn J'afar from Sālih Ibn Muhammad from Hammād Ibn Abū Hanīfah from his father, Abū Hanīfah from 'Atā Ibn Sā'ib from Abū Muslim Al-Aghar from Hadrat Abū Hurairah ؓ that Rasūlullah ﷺ said: "Allah ﷻ has declared: "Grandeur is My sheet and majesty is My lower-garment. (In other words, grandeur and majesty is for Me alone.) Whosoever contends against Me in

⁹⁶ This Hadīth has been narrated by Imām Abū Dāwūd in Kitābul-Adab and Bābu Shukrul-M'arūf. Imām Tirmizi has narrated it in Kitābul-Birri Waṣ-Silati. Imām Ahmad narrates it in his Musnad volume 2 page 258, volume 3 page 303, 295, 388, 34 and 74 and volume 4 page 278, and volume 5 page 211 and 212.

regards to any one of them, (in other words, he has pride), I will hurl him into the fire." [Musnad number ten] ⁹⁷

(6) Hafiz Abū Bakr Muhammad Ibn 'Abdul-Bāqi Anṣārī narrates from Abul-Muzaffar Hanād Ibn Ibrāhīm Al-Faqīh from Hasan Al-Māliki from Abul-Hasan 'Alī Al-Dār Qutni from Abū Bakr Ahmad Ibn Muhammad Ibn Hasan Al-Darrāb from Muhammad Ibn 'Abdul-'Āziz Al-Mubārak Al-Daynawī from Abū Na'im Faḍl Ibn Dukain from Abū Hanīfah and Sufyān Thawri from 'Abdullāh Ibn 'Alī Ibn Abul-J'ad from Thawbān ؓ that Rasūlullah ﷺ said: "Nothing increases age but piety. Nothing changes fate except Du'ā. And verily a person is deprived of sustenance due to some sin he had committed." [Musnad number five]

(7) Abū Muhammad 'Abdullāh Ibn Muhammad Ibn Y'aqūb Ibn Hārith Hārithi Bukhārī narrates from Sālih Ibn Abū Rumayh from Khalf Ibn Shāzān from his uncle Abū Hamzah Al-Sukri from Abū Hanīfah from Hasan Ibn 'Abdullāh from Al-Sh'abi from Nu'mān Ibn Bashīr ؓ that Rasūlullah ﷺ said: "Within the body, there is a piece of flesh, if it is in order then the entire body is in order and if it is ill then because of this the entire body becomes ill. Behold! That piece of flesh is the heart." [Musnad number one] ⁹⁸

(8) Abū Muhammad 'Abdullāh Ibn Muhammad Ibn Y'aqūb Ibn Hārith Hārithi Bukhārī also narrates from Hamdān Ibn Zun-Nūn from Makki Ibn Ibrāhīm from Abū Hanīfah from Abū Ghassān Al-

⁹⁷ Imām Abū Dāwūd narrates this Hadīth in Kitābul-Libās under Bābu Mā Jā'a Fil-Kibr. Ibnu Mājah narrates it in Kitābu Al-Zuhd and Imām Ahmad narrates it in his Musnad volume 2 page 442, 388, 414, 428 and 442.

⁹⁸ Imām Ahmad narrates this Hadīth in his Musnad volume 4 page 270. Imām Bukhārī narrates it in Kitābul-Imān Bābu Faḍli Man Istabra'a Lidīnihī. And Imām Muslim narrates it in Musāqāt whilst Imām Ibnu Mājah narrates it in Kitābul-Fitan.

Haytham from Hasan from Abû Zar ﷺ that Rasûlullah ﷺ said: "Leadership is a trust and it will be a source of grief and distress on the day of judgement. However, (it will not be a source of distress) for he who takes on this leadership rightfully and fulfils the rights against him. And how will this be possible for him? O Abû Zar!"

(9) Abul-Qâsim Ibn Muhammad Ibn J'afar Al-Shâhid narrates from 'Ali Ibn Muhammad Ibn 'Ubaid from 'Ali Ibn 'Abdul-Malik Ibn 'Abdu-Rabbihi from Abû Yûsuf from Abû Hanîfah from Muhammad Ibn 'Abdur-Rahmân Ibn S'ad Ibn Zurârah from Abû Umâmah ﷺ that Rasûlullah ﷺ said: "The person who recites the following Du'â in the morning:

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ اللَّهُ سُبْحَانَ اللَّهِ عَدَدَ مَا فِي السَّمَاءِ

وَالْأَرْضِ مَا أَحْصَى كِتَابُهُ سُبْحَانَ اللَّهِ عَدَدَ كُلِّ شَيْءٍ سُبْحَانَ

اللَّهِ مِائَةً كُلِّ شَيْءٍ وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ

nobody will be able to outdo him in virtuous deeds except he who says the same verses or more than these verses. And if he recites the same in the evening, he will acquire the same virtue. [Musnad number two] ⁹⁹

(10) Hâfiz Muhammad Ibn Muzaffar narrates from Muhammad Ibn 'Abdullâh Ibn Muhammad Al-Dimashqi from Ahmad Ibn 'Ubaidullâh Ibn Nâsih from Sâlih Ibn Bayân from Abû Hanîfah

⁹⁹ This Hadîth has been narrated by Imâm Ahmad as well in his Musnad volume 5 page 249.

from Ziyâd Ibn 'Ilâqah from 'Arfajah ﷺ that Rasûlullah ﷺ said: "After my demise there will come about evil habits amongst you. So whomsoever brings about disunity amongst you and ruins the bonds of unity within you, kill him whoever he may be." [Musnad number three]

(11) Abû Muhammad 'Abdullâh Ibn Muhammad Hârith Bukhârî narrates from Hâtim Ibn Mûsâ from Ishâq Ibn Qâsim from Muhammad Ibn 'Ubaid from Abû Hanîfah from Ziyâd Ibn 'Ilâqah that Usâmah Ibn Sharîk ﷺ said: "I was present before Rasûlullah ﷺ when a few Bedouins asked him: "O Rasûlullâh! What is the greatest gift Allah ﷻ has bestowed upon mankind?" Rasûlullah ﷺ replied: "The best gift is good character." [Musnad number one] ¹⁰⁰

(12) Hâfiz Muhammad Ibn Muzaffar narrates from 'Abdullâh Ibn Muhammad from Ahmad Ibn 'Ubaid Ibn Nâsih from Sâlih Ibn Bayân from Abû Hanîfah from Ziyâd Ibn 'Ilâqah that Jarîr Ibn 'Abdullâh Al-Bajali ﷺ said: "I had pledged allegiance to Rasûlullah ﷺ to establish Salâh, to pay Zakâh and to wish well in favour of every Muslim." [Musnad number three] ¹⁰¹

(13) Imâm Muhammad writes in his 'Kitâbul-Âthâr' that Abû Hanîfah narrates that 'Abdullâh Ibn Abû Hâbibah said: "I heard Hadrat Abû Dardâ ﷺ saying: "I was seated behind Rasûlullah ﷺ (on a conveyance) when he said: "O Abû Dardâ! Whoever testifies that

¹⁰⁰ Also narrated by Imâm Ahmad in his Musand volume 4 page 278.

¹⁰¹ Also narrated by Imâm Ahmad in his Musnad volume 4 page 361, 358, 364/5. Imâm Bukhârî narrates it in Kitâbul-Îmân; Bâbu Al-Dîn Al-Nasîhah, Mawâqîtus-Salâh section 3, Kitâbuz-Zakâh, Kitâbul-Buyû' and in Bâbu Al-Shurûṭ Wal Ahkâm. Imâm Muslim narrates it in Kitâbul-Îmân, Imâm Tirmizi in Kitâbul-Birri Wassilati and Imâm Nasâi in Kitâbul-Bay'ah.

there is none worthy of worship but Allâh and that I am the messenger of Allâh, Jannat becomes incumbent for him." I asked: "Even if he commits adultery and theft?" Rasûlullah ﷺ remained silent for a little while and continued his journey. After a short while he again said: "Whosoever testifies that there is none worthy of worship and that I am the messenger of Allâh, Jannat becomes incumbent for him." I asked once again: "Even if he commits adultery and theft?" Rasûlullah ﷺ remained silent for a little while and continued his journey. After a short while, he again said: "Whosoever testifies that there is none worthy of worship and that I am the messenger of Allâh, Jannat becomes incumbent for him." Again I enquired: "Even if he commits adultery and theft?" Rasûlullah ﷺ replied: "Even if he commits adultery and theft and even if it is to spite the nose of Abû Dardâ." (He said this out of affection for him.) The narrator of this Hadîth, 'Abdullâh Ibn Abû Habîbah says: "I can clearly picture myself looking at Abû Dardâ pointing towards the soft portion of his nose with his index finger." [Musnad number thirteen] ¹⁰²

(14) Imâm Muhammad Ibn Hasan Al-Shaybânî narrates in his Kitâbul-Âthâr from Abû Hanîfah from Hammâd from Rib'î Ibn Hirâsh from Huzaifah ﷺ that Rasûlullah ﷺ said: "Allah ﷻ will release a group of Muwahhidîn (those who believe in the oneness of Allah ﷻ) from the fire of Jahannam after they have been burnt and transformed into coal. He will then admit them into Jannat. The people of Jannat will refer to them as Jahannamies (hell-dwellers). They will complain to Allah ﷻ of this. Allah ﷻ will then eliminate this (shameful title) attached to them." ¹⁰³

¹⁰² Also narrated by Imâm Ahmad in his Musnad volume 2 page 307 and volume 7 page 442.

¹⁰³ Musnad Ahmad Ibn Hanbal volume 5 page 391 and 402

(15) Abû Muhammad Hârithi narrates from 'Abdullâh Ibn Jâm'i Al-Halwânî Al-Muqri from 'Abdul-Hamîd Ibn Jâm'i from Hishâm Ibn 'Ammârah from Muhammad Ibn Zubaid Ibn Mazhâj from Abû Hanîfah from Nâf'i from Ibnu 'Umar Radiallâhu 'Anhumâ that Rasûlullah ﷺ said: "The Qadariyyah¹⁰⁴ are the Majûs (Zorastrians) of this Ummah."

(16) Hâfiz Talhah Ibn Muhammad narrates from Abû 'Abdullâh Muhammad Ibn Makhlad from Bishr Ibn Mûsâ from Abû 'Abdur-Rahmân Al-Muqri from Abû Hanîfah from Yazîd Ibn 'Abdur-Rahmân Al-Dâlânî from 'Abdullâh Ibn Mas'ûd ﷺ that Rasûlullah ﷺ said: "A sperm remains a sperm for a period of forty days in the womb. It then changes into a piece of flesh for forty days. Allah ﷻ then gives shape to it. (He places a soul into it.) The angel then asks Allah ﷻ: "O my Lord! Should it be a boy or a girl? Fortunate or ill-fated? What will its age be? His sustenance? His age?" The angel then records whatever has been ordained for it by Allah ﷻ. Hence, a fortunate person is he who takes lesson and advice from others whilst an ill-fated person is he who was ill-fated from his mother's womb." [Musnad number two] ¹⁰⁵

(17) Hâfiz Abû Bakr Muhammad Ibn 'Abdul-Bâqî Anṣârî narrates from Abû Ghâlib Al-Mubâarak Ibnu Abû Yâsir 'Abdul-Wahhâb Ibn Muhammad Ibn Maṣṣûr from Abû Bakr Ahmad Ibn Husain Ibn Kaylân from Abul-Qâsim 'Abdur-Rahmân Ibn 'Abdullâh Al-Harfî from Habîb Ibn Husain Ibn Dâwûd Al-Qazzâz from J'afar Ibn Muhammad Ibn Husain from Y'aqûb Ibn Humaid from Hâtin Ibn

¹⁰⁴ A group who believes that a person is responsible for his own fate and they believe that disbelief and sin is not predestined by Allah ﷻ.

¹⁰⁵ Muslim Bâbul-Qadr, Ibnu Mâjah Muqaddamah

Ismâ'il from Abû Hanîfah from Y'alâ Ibn 'Atâ Al-Tâifî from 'Ammârah Ibn Juwain from Sakhr Al-Ghâmîdî that Rasûlullah ﷺ said: "O Allâh! Bless my Ummah in their affairs of the early morning." [Musnad number five] ¹⁰⁶

(18) Hâfiz Abû Muhammad Hârithi Bukhârî narrates from Abû Muhammad 'Ubâd Ibn Zaid Ibn 'Abdur-Rahmân Al-Harawi from his father from Qâsim Ibn Hakam from Abû Hanîfah from Haytham from Abû Hurairah that Rasûlullah ﷺ said: "The person who dies on a Friday will be protected from the punishment of the grave." [Musnad number one] ¹⁰⁷

(19) Abû 'Abdullâh Husain Ibn Muhammad Ibn Khusrû Al-Balkhi narrates from Muhammad Ibn 'Ali Ibn Muhammad from Abû Tâhir Muhammad Ibn Ahmad Ibn Abû Al-Saqr from Abul-Husain from Ibnu Rabî'ah from Hasan Ibn Rashîq from Abû 'Abdullâh Muhammad Ibn Hafṣ Ibn 'Abdul-Malik Ibn 'Abdur-Rahmân Al-Tâliqânî from Sâlih Ibn Muhammad Al-Tirmizi from Hammâd Ibn Abû Hanîfah from his father from 'Abdul-Malik from Anas that Rasûlullah ﷺ said: "Allah declares in the Holy Qurân, 'And by your Lord! We will question them all about what they used to do.' This questioning will be in regard to the Kalimah Lâ Ilâha Illallâhu...." [Musnad number ten]

(20) Abul-Qâsim Talhah Ibn Muhammad narrates from Abul-'Abbâs Ibn 'Uqdah from Abû bakr Ibn Abû Maysarah from Abû 'Abdur-Rahmân Al-Muqri from Abû Hanîfah Yahyâ Ibn 'Abdul-Hamîd from 'Abduṣ-Samad Ibn Wahab Al-Qurashi from 'Abdullâh

¹⁰⁶ Tirmizi Kitâbul-Buy'û Bâbu Al-Tabkîr Fî Al-Tijârah, Ibnu Mâjah Bâbu Al-Tijârah, Musnad Ahmad volume 4 page 190-191.

¹⁰⁷ Musnad Ahmad volume 2 page 176

Ibn 'Abbâs that Rasûlullah ﷺ was asked about the children of the Mushrikîn (polytheists). He replied: "Allah is well-aware of what their actions would have been (had they lived to become adults)." [Musnad number three]

(21) Abul-Qâsim Talhah Ibn Muhammad narrates from Salîh Ibn Abû Ramîh from Fadl Ibn 'Abbâs Al-Râzi from Ishâq Ibn Bahlûl from Walîd Ibn Qâsim from Abû Hanîfah from Mansûr from Ibrâhîm from Masrûq from 'Âyesha Radiallâhu 'Anhâ who says: "Whenever Rasûlullah ﷺ visited a sick person, he would make Du'â for him in the following manner:

أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ اِشْفِ اَنْتَ الشَّافِي اِشْفِ
اَنْتَ الْكَافِي لَا شِفَاوَكْ شِفَاءٌ لَا يُغَادِرُ سَقَمًا

Translation: "O Lord of mankind! Remove the calamity and grant recovery. Only You are able to cure. Grant recovery as you are sufficient as the Healer. Only Your cure is true cure. Your cure is such that it does not leave any illness behind. [Musnad number two] ¹⁰⁸

(22) Hâfiz Talhah Ibn Muhammad narrates from Ibrâhîm Ibn Muhammad Ibn Shihâb from 'Abdullâh Ibn 'Abdur-Rahmân Al-Wâqidi - Mawlâ Al-Mahrâ - from his father from Muhammad Ibn Hasan from Abû Hanîfah from 'Abdullâh Ibn Abû Ziyâd from 'Abdullâh Ibn 'Amr Ibn 'Âs that Hadrat Asmâ bintu 'Umais

¹⁰⁸ Bukhârî Kitâbul-Mardâ, Muslim Abwâbus-Salâm, Ibnu Mâjah Kitâbul-Tibb, Abû Dâwûd Kitâbul-Tibb, Musnad Ahmad volume 6 page 4-5.

Radiallâhu 'Anhâ came to Rasûlullah ﷺ with one of her sons from Hadrat Abû Bakr ؓ and another son from Hadrat J'afar ؓ and submitted: "O Rasûlullah! I fear an evil eye falling over these children. Please make Du'â for them. Rasûlullah ﷺ remarked: "Sure. It is true that if there was anything to outstrip destiny and fate, it would have been an evil eye." [Musnad two] ¹⁰⁹

(23) Abû Muhammad Hârithi Bukhârî narrates from Muhammad Ibn Husain Al-Bazzâr Al-Balkhi from Bishr Ibn Walîd from Abû Yûsuf from Abû Hanîfah from 'Alqamah Ibn Marthad from Ibnu Buraidah from his father ؓ that Rasûlullah ﷺ said: "If a servant falls ill whilst performing good deeds, Allah ﷻ commands the angels: "Write down in favour of My servant the like of the reward of the actions he used to perform in good health and also write down the reward he should receive for his illness." [Musnad one]

(24) Qâdi 'Umar Ibn Hasan Ushnâni narrates from Al-Munzir from his father from Ibnu Al-Zubair from Abû Hanîfah from 'Alqamah Ibn Marthad from another person from S'ad Ibn 'Ubâdah ؓ that Rasûlullah ﷺ said: "When a believer is placed in the grave, an angel comes to him and whilst seating him upright, he asks him: "Who is your Lord?" He replies: "Allah ﷻ." He then asks: "Who is your Prophet?" He replies: "Muhammad (ﷺ)." He then asks him: "What is your religion?" He replies: "Islâm." His grave is then widened out for him and he sees his abode in Jannat.

And if he is a disbeliever, then too the angel seats him upright and asks him: "Who is your Lord?" He replies: "Hah!" like a person who

¹⁰⁹ Tirmizi Kitâbut-Tibb, Muslim Abwâbus-Salâm, Ibnu Mâjah Kitâbut-Tibb, Muwattâ Imâm Mâlik Bâbul-'Ayn and Musnad Imâm Ahmad volume 6 page 738.

has lost something. He asks him: "Who is your Prophet?" He replies: "Hah!" like one who has lost something. He then asks him: "What is your religion?" Again he replies: "Hah!" like one who has lost something. His grave is then narrowed down upon him and he is able to see his abode in hell. The angel then strikes him such a severe blow that the entire creation except man and Jinn is able to hear it."

Thereafter Rasûlullah ﷺ recited the following verse of the Holy Qurân: "Allâh will firmly establish those who believe with a word that stands firm in this world as well as the hereafter and Allah ﷻ will leave to stray the wrong-doers (disbelievers). And Allâh does as He pleases." [Musnad eight]

(25) Hâfiz Talhah Ibn Muhammad narrates from Sâlih Ibn Ahmad from Mahmûd Ibn Khidâsh from Ishâq Ibn Yûsuf Al-Azraq from Abû Hanîfah from 'Abdul-'Aîz Ibn Raf'î from Mus'ab Ibn S'ad Ibn Abî Waqqâs from his father, S'ad Ibn Abî Waqqâs ؓ that Rasûlullah ﷺ said: "For every single person, Allah ﷻ has written his entry and his exit and what his end-result would be and what he would do (in this world)." A person from the Anṣâr asked: "Then what is the need to do (good or evil) deeds?" Rasûlullah ﷺ replied: "Continue with your good deeds as things will be made easy according to what a person has been created for. As for the ill-fated ones, the actions of the ill-fated will be made easy for them whilst the actions of the fortunate will be made easy for the fortunate ones." The Anṣârî Ṣahâbi then remarked: "Then the pursuit of actions is valid." [Musnad two]

(26) Abû Muhammad Harithi Bukhârî narrates from Muhammad Ibn Qâsim Al-Balkhi from Sulaymân Ibn Ahmad Ibn 'Êsâ Al-Wâsiṭi from Marwân Al-Jazari from Abû Hanîfah from 'Abdul

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(26) Abû Muhammad Hârithi Bukhârî narrates from Muhammad Ibn Qâsim Al-Balkhi from Sulaymân Ibn Ahmad Ibn 'Êsâ Al-Wâsiṭi from Marwân Al-Jazari from Abû Hanîfah from 'Abdul

Malik Ibn 'Umair from 'Amr Al-Harshi from Sa'id Ibn Zaid ؓ that Rasûlullah ؐ said: "Mushrooms are of Mann (manna or honeydew). And its water is a cure for the eyes." [Musnad one] ¹¹⁰

(27) Abû Bakr Ahmad Ibn Muhammad Ibn Khâlid Ibn Khali Al-Kilâ'i from his father and he in turn narrates from his father from Muhammad Ibn Khâlid Al-Wahabi from Abû Hanîfah from Ziyâd Ibn 'Ilâqah from Yazîd Ibn Hârith from Abû Mûsâ Ash'ari ؓ that Rasûlullah ؐ said: "My Ummah will be annihilated with T'an and Tâ'ûn." Upon this someone asked: "O Rasûlullâh! We know what T'an is (the thrust of a spear) but what is Tâ'ûn (plague)?" Rasûlullah ؐ replied: "It is the thrust of a spear carried out by your enemies from amongst the Jinn. And in each one there is martyrdom." [Musnad number nine] ¹¹¹

(28) Qâdi Abul-Hasan 'Umar Ibn Hasan Ushnâni narrates from Ahmad Ibn Muhammad Al-Bawaqi Al-Qâdi from Abû Salmah Mûsâ Ibn Ismâ'il from Hasan Ibn Ziyâd from Abû Hanîfah from 'Âsim Ibn Kulaib from his father who says: "A man of the Anṣâr related to me that he went with his father to Rasûlullah ؐ whilst he was still a small boy. A man came to Rasûlullah ؐ and said to him: "So and so woman is calling you." Rasûlullah ؐ immediately set out with him (towards this woman to attend to her needs). [Musnad eight]

(29) Imâm Muhammad Ibn Hasan Shaybâni narrates in his book from Abû Hanîfah from 'Abdullâh Ibn Mawhab Al-Qurashi that

¹¹⁰ Bukhâri Kitâbut-Tibb Bâbul-Manni Shifâul-'Ayn, Ibnu Mâjah Abâwut-Tibb.

¹¹¹ Musnad Ahmad volume 4 page 395

Hadrat Umme Salmah Radiallâhu 'Anhâ, the blessed wife of Rasûlullah ؐ brought out a tuft of Rasûlullah ؐ' s hair before them. The hair was dyed with Hennâ (Mehendi). [Musnad twelve]

(30) Abul-Hasan Muhammad Ibn Muzaffar narrates from 'Abdullâh Ibn Muhammad Ibn 'Abdul'Azîz from Dâwûd Ibn Rashîd from 'Ubâd Ibn 'Awâm from his father from Abû Hanîfah from Ibrâhîm Ibn Muhammad Ibn Muntashir from Ajd'a the brother of Masrûq Ibn Ajd'a from his father from Hadrat Anas Ibn Mâlik ؓ who says: "Rasûlullah ؐ never stretched his knees out before anyone seated in front of him. And he never withdrew his hands from anyone shaking hands with him until the other person himself did not withdraw his hands. Rasûlullah ؐ never stood up leaving his other companion seated with him all alone until the other person himself did not stand up. And I have never come across any fragrance as fragrant as the fragrance of Rasûlullah ؐ. [Musnad three]

(31) Abû Muhammad Hârithi Bukhâri narrates from Sâlih Ibn Abû Rumaih from Abû J'afar Muhammad Ibn Husain Ibn Hârûn Al-Mûsili from 'Abdul-Ghaffâr Ibn 'Abdullâh Al-Mûsili from 'Ali Ibn Mushir from Abû Hanîfah from Sammâk Ibn Harb from Jâbir Ibn Samurah ؓ who says: "Whenever we appeared before Rasûlullah ؐ, we used to sit down wherever the gathering ended. (In other words, we would not step over people to get as close as possible to him.) [Musnad one]

(32) Hâfiz Talhah Ibn Muhammad narrates from Ahmad Ibn Muhammad Ibn Sa'id from Y'aqûb Ibn Yûsuf Al-Taybi from Abû Junâdah from Abû Hanîfah from 'Atâ Ibn Abû Rabâh from Hamrân, slave of 'Uthmân ؓ, who says: "'Uthmân ؓ performed Wudû washing each part thrice. He then said: "I saw Rasûlullah ؐ

performing Wudû like this." [Musnad two]

(33) Abû Muhammad Al-Hârithi Bukhârî narrates from Muhammad Ibn Qudâmiah Ibn Sayyâr Al-Zâhid from Layth Ibn Musâwir from Ishâq Ibn Yûsuf All-Azraq from Abû Hanîfah from Mansûr Ibn M'utamir from Mujâhid from a man of the Thaqlîf tribe called Hakam or Ibnul-Hakam who narrates from his father ﷺ that Rasûlullah ﷺ performed Wudû and he thereafter took a handful of water and sprinkled it on his places of purification." [Musnad one]

(34) Hâfiz Talhah Ibn Muhammad narrates from Sâlih Ibn Ahmad from Husain Ibn Sabâh from Asad Ibn 'Amr from Abû Hanîfah from Hammâd from Sh'abi from Mughîrah Ibn Sh'ubah ﷺ who says: "I made Rasûlullah ﷺ perform his Wudû whilst he was wearing a Syrian Jubbah (male-cloak) with very narrow sleeves. Rasûlullah ﷺ took his hands out of the neck of the Jubbah and made his Wudû and he thereafter made Masah over his leather-socks." [Musnad two]

(35) Abû 'Abdullâh Ibn Khusrû narrates from Abul-Ghanâim Muhammad Ibn 'Ali Ibn Husain Ibn Abû 'Uthmân from Abul-Hasan Muhammad Ibn Ahmad Ibn Muhammad Ibn Rizqwayh from Abû Sahl Ahmad Ibn Muhammad Ibn Ziyâd from Bashîr Ibn Mûsâ from Abû 'Abdur-Rahmân Al-Muqri from Abû Hanîfah from Hammâd from Ibrâhîm from Abû 'Abdullâh Al-Jadali from Khuzaimah Ibn Thâbit ﷺ that Rasûlullah ﷺ decreed in regards to the leather-socks: "For a Muqîm (resident) one day and one night whilst for a traveller three days and three nights." [Musnad ten]

(36) Hâfiz Talhah Ibn Muhammad narrates from Ahmad Ibn Muhammad Ibn Munzir from Ahmad Ibn 'Abdullâh Al-Kindî from 'Ali Ibn M'abad from Muhammad Ibn Husain from Abû Hanîfah

from Abû Ishâq Al-Subay'î from 'Abdullâh Ibn Yazîd Al-Khitmi from Abû Ayyûb Anṣârî ﷺ that Rasûlullah ﷺ performed Maghrib and 'Êshâ together with one Azân and one Iqâmah. [Musnad two]

(37) Abû Muhammad Hârithi Bukhârî narrates from 'Ubâd Ibn Yazîd from his father from Khâlid Ibn Hayâj from Abû Hanîfah from 'Adî Ibn Thâbit from Barâ Ibn 'Âzib ﷺ who says: "I performed my Êsâ Salâh with Rasûlullah ﷺ in which he had recited Sûrah Wattîni Waz-Zaytûn." [Musnad one]

(38) Ahmad Ibn Sa'id Al-Hamdâni from Qâsim Ibn 'Abdullâh from 'Âmir Ibn Zarârah from Muhammad Ibn Bishr Al-Bazzâr from Muhammad Ibn Mughîrah Al-Thaqafi from Abû Hanîfah and Mus'ir from Ziyâd Ibn 'Ilâqah from Th'alabah Ibn Mâlik ﷺ who says: "I heard Rasûlullah ﷺ reciting the following verse in one of the Rak'ats of Fajr: *'Wan-nakhla Bâsiqâtil-lahâ Tal'un-naḍid....'*" [Musnad one]

(39) Abul-Hasan 'Umar Ibn Hasan Ushnâni narrates from Bishr Ibn Mûsâ Al-Asadi from Abû 'Abdur-Rahmân Al-Muqri from Abû Hanîfah from Hammâd from Ibrâhîm from 'Ubaid Ibn Nadlah that Abû Zar ﷺ performed a short Salâh with more Rukûs and Sajdahs. As he completed his Salâh, someone asked him: "You are a Sahâbi of Rasûlullah ﷺ and you perform such a short Salâh?" Hadrat Abû Zar ﷺ asked him: "Did I not perform complete and perfect Ruk'ûs and Sajdahs?" He replied: "Surely you did." Upon this Hadrat Abû Zar remarked: "I have heard Rasûlullah ﷺ saying: "The person who performs a Sajdah, Allâh ﷻ raises him by a rank in Jannah due to that Sajdah." So I desire my ranks to be elevated repeatedly in Jannah" or he said: "I desire that many high ranks be recorded in my favour." [Musnad eight]

performing Wudû like this." [Musnad two]

(33) Abû Muhammad Al-Hârithi Bukhârî narrates from Muhammad Ibn Qudâmiah Ibn Sayyâr Al-Zâhid from Layth Ibn Musâwir from Ishâq Ibn Yûsuf All-Azraq from Abû Hanîfah from Mansûr Ibn M'utamir from Mujâhid from a man of the Thaqîf tribe called Hakam or Ibnul-Hakam who narrates from his father ﷺ that Rasûlullah ﷺ performed Wudû and he thereafter took a handful of water and sprinkled it on his places of purification." [Musnad one]

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(35) Abû 'Abdullâh Ibn Kusrû narrates from Abul-Ghanâim Muhammad Ibn 'Ali Ibn Husain Ibn Abû 'Uthmân from Abul-Hasan Muhammad Ibn Ahmad Ibn Muhammad Ibn Rizqwayh from Abû Sahl Ahmad Ibn Muhammad Ibn Ziyâd from Bashîr Ibn Mûsâ from Abû 'Abdur-Rahmân Al-Muqri from Abû Hanîfah from Hammâd from Ibrâhîm from Abû 'Abdullâh Al-Jadali from Khuzaimah Ibn Thâbit ﷺ that Rasûlullah ﷺ decreed in regards to the leather-socks: "For a Muqîm (resident) one day and one night whilst for a traveller three days and three nights." [Musnad ten]

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(37) Abû Muhammad Hârithi Bukhârî narrates from 'Ubâd Ibn Yazîd from his father from Khâlid Ibn Hayâj from Abû Hanîfah from 'Adî Ibn Thâbit from Barâ Ibn 'Âzib ﷺ who says: "I performed my Êsâ Salâh with Rasûlullah ﷺ in which he had recited Sûrah Wattîni Waz-Zaytûn." [Musnad one]

(38) Ahmad Ibn Sa'id Al-Hamdâni from Qâsim Ibn 'Abdullâh from 'Âmir Ibn Zarârah from Muhammad Ibn Bishr Al-Bazzâr from Muhammad Ibn Mughîrah Al-Thaqafi from Abû Hanîfah and Mus'ir from Ziyâd Ibn 'Ilâqah from Th'alabah Ibn Mâlik ﷺ who says: "I heard Rasûlullah ﷺ reciting the following verse in one of the Rak'ats of Fajr: *'Wan-nakhla Bâsiqâtil-lahâ Tal'un-naḍid....'*" [Musnad one]

(39) Abul-Hasan 'Umar Ibn Hasan Ushnâni narrates from Bishr Ibn Mûsâ Al-Asadi from Abû 'Abdur-Rahmân Al-Muqri from Abû Hanîfah from Hammâd from Ibrâhîm from 'Ubaid Ibn Nadlah that Abû Zar ﷺ performed a short Salâh with more Rukûs and Sajdahs. As he completed his Salâh, someone asked him: "You are a Sahâbi of Rasûlullah ﷺ and you perform such a short Salâh?" Hadrat Abû Zar ﷺ asked him: "Did I not perform complete and perfect Ruk'ûs and Sajdahs?" He replied: "Surely you did." Upon this Hadrat Abû Zar remarked: "I have heard Rasûlullah ﷺ saying: "The person who performs a Sajdah, Allâh ﷻ raises him by a rank in Jannah due to that Sajdah." So I desire my ranks to be elevated repeatedly in Jannah" or he said: "I desire that many high ranks be recorded in my favour." [Musnad eight]

(40) Imâm Muhammad narrates from Abû Hanîfah from 'Abdul-Karîm Ibn Abul-Makhâriq that Ummu 'Aṭiyyah Radiallâhu 'Anhâ said: "Women were permitted to attend both the 'Îdul-Fitr and the 'Îdul-Adhâ Salâh at the Îd-Gâh." [Musnad fourteen]

CHAPTER TWENTY FOUR

Imâm Sâhib's demise

Khaṭīb Baġhdâdi and Abû Muhammad Hârithi and others have narrated from other sources. A summary of their narration is as follows:

"Khalîfah Abû J'afar Mansûr summoned Imâm Abû Hanîfah *Rahmatullâhi 'alayh* to Kufa and commanded him to accept the post of chief justice and to oversee the judges falling within the vast borders of the 'Abbâsid kingdom. Imâm Sâhib declined the post and proffered some excuse or the other. Upon this Khalîfah Mansûr swore an oath that Imâm Sâhib's refusal will be followed by incarceration and untold misery. However, Imâm Sâhib was adamant and this landed him in prison.

Whilst he was in prison, the Khalîfah persisted in his endeavours in luring Imâm Sâhib with freedom in lieu of him accepting the post. But Imâm Sâhib continued his vehement rejection of the post. This prompted the Khalîfah to employ more harsher measures. He ordered him to be brought out of prison daily, whipped ten lashes and made to wander about the market-places. Accordingly he was lashed daily and preceded by an official announcement, he was made to wander about the market-places besmeared with blood. Harsh constraints were placed on his food as well. This rather cruel and Draconian treatment continued for ten days when finally, due to the severity of the lashing, Imâm Sâhib broke down weeping before Allah ﷻ. He raised his hands before Allah ﷻ complaining of his plight and helplessness before Him. Death was finally decreed for him and after a period of five days, he eventually departed to meet his Master. May Allah ﷻ be pleased with him and may he shower His choicest rains of Mercy upon him."

Abû Muhammad Hârithi narrates that Muhammad Ibn Muhâjir said: "Imâm Sâhib was presented with a glass from which he was asked to drink. He refused to drink from it. He was commanded many times but each time he refused saying: "I am fully aware of what the glass contains. I will not assist in my own death." He was finally thrown onto the ground and the poison forced into his mouth leading to his death."

Na'im Ibn Yahyâ narrates that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* passed away whilst a Musâfir (traveller). He was poisoned to death."

Qâdi Abû 'Abdullâh Saymari narrates that Faḍl Ibn Dukain said: "Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was made to drink poison which proved very fatal for him."

The author says: "I have been informed that when Imâm Sâhib arrived in the court of Khalîfah Maṣṣûr, he asked for Sattû (a dish of crushed wheat) and commanded Imâm Sâhib to eat it. Imâm Sâhib refused to eat any part of it. The Khalîfah, however forced it down his throat. When he released him, Imâm Sâhib hastily got up and started walking away. The Khalîfah asked: "Where are you off to?" Imâm Sâhib replied: "Where you are despatching me to." He was thereafter sent to prison where he eventually passed away. May Allah ﷻ shower His mercy upon him."

Hâfiz Abul-Ḥasan Muhammad Ibn Husain Shâfi'î Âburi and Muwaffiq Ibn Aḥmad narrate from Abû Ḥassân Ziyâdi that when Imâm Sâhib perceived his last moments in this world, he fell into Sajdah. He passed away whilst in that condition.

Qâdi Abû 'Abdullâh Saymari narrates from Y'aqûb Ibn Shaybah that Imâm Sâhib passed away whilst in Sajdah.

Imâm Muslim, Imâm Aḥmad and Abû Y'alâ Mûsili narrate from Ḥadrat Abû Hurayrah ﷺ that Rasûlullah ﷺ said: "The closest a servant is to his Lord is whilst he is in Sajdah."

The offer of chief-justice was merely a conspiracy

In actual fact, Khalîfah Maṣṣûr summoned Imâm Sâhib from Kufa to kill him. One of the descendants of Ḥadrat Ḥasan ﷺ, Ibrâhîm Ibn 'Abdullâh Ibn Ḥasan Ibn Ḥasan Ibn Ḥadrat 'Ali ﷺ staged a rebellion against Khalîfah Maṣṣûr in Baṣrah. This left the Khalîfah cold with fear. On the other hand, the enemies of Imâm Sâhib informed their Khalîfah that Imâm Sâhib was an ardent supporter of Ibrâhîm Ibn 'Abdullâh and he had assisted him with a great deal of financial support.

The personality of Imâm Sâhib was applauded by the leaders as well as the ordinary laymen. He was well-applauded by every level of society. He was a very wealthy businessman as well. Hence, the Khalîfah feared that the scales might tilt in favour of Ibrâhîm. He therefore summoned Imâm Sâhib from Baghdad to Kufa. However, he lacked the courage to kill him for no apparent reason. The Khalîfah was quite aware of the fact that Imâm Sâhib would never accept the post of chief-justice. Hence, the presentation of this post was merely a ruse to murder Imâm Sâhib. Imâm Sâhib remained in his agonizing detention for a period of fifteen days after which he departed to meet his Lord.

Imâm Sâhib's age

All the biographers are unanimous over the fact that Imâm Sâhib was born in 80 A.H. and passed away in 150 A.H. Some biographers write that he passed away in 181 A.H. However, this is

incorrect. Ibnu 'Âfir Misri, Wâqidi, Abû Hassân Ziyâdi and Y'aqûb Ibn Shaybah write that he passed away in the month of Rajab. Abul-Muayyid Khawârizmi gives preference to this as well. His age was 70 when he passed away. Amongst his off-spring, only Hammâd is made mention of. As quoted earlier on from the footnote of 'Ûqûd page 41, Imâm Sâhib also had a daughter by the name of Hanîfah. On page 80 of the same book, his date of birth is recorded as 80 A.H. According to this narration, his age was seventy and this is the most preferred and authentic opinion as well.

Imâm Sâhib's funeral preparations

When he passed away, his blessed body was brought out of the prison to the Ghusal area. Hasan Ibn 'Âmmârah, the Qâdi of Baghdad performed the Ghusal. The water was poured by Abû Rajâ 'Abdullâh Ibn Wâqid Harawi. Following the completion of the Ghusal, Hasan Ibn 'Âmmârah, the Qâdi of Baghdad remarked: "May Allah ﷻ have mercy upon you. You observed Saum (fasting) consistently for thirty years and for forty years you did not sleep at night. Amongst us, you are the most distinguished Faqîh (jurist), the greatest worshipper, the most outstanding ascetic and you are a manifestation of all favourable features. Now we lower you to your grave with goodness. You have put into difficulty those who will come after you as they will find it rather formidable to follow your example. The Qurrâ who will not be able to follow your (volume and style) of recitation will be very embarrassed indeed.

Abû Rajâ narrates: "Whilst performing the Ghusal upon Imâm Sâhib, I found his body to be very weak. Excessive 'Ibâdat left him physically emaciated. We did not even finish up with the Ghusal when a great number of people of Baghdad had already gathered around him as though his death was announced all over Baghdad."

Abû Muhammad Hârithi narrates from Na'im Ibn Yahyâ that the crowd which attended his funeral was estimated at fifty thousand people.

Khaṭīb Baghdadi narrates that Imâm Sâhib's Janâzah Salâh was performed six times. The first was performed by Hasan Ibn 'Âmmârah, the Qâdi of Baghdad whilst the last one was performed by Imâm Sâhib's son Hammâd.

The perceptions of the senior 'Ulamâ on the death of Imâm Sâhib

Khaṭīb Baghdadi narrates that the number of people who mourned Imâm Sâhib's death reached well beyond anyone's imagination. According to his bequest, he was buried in the eastern part of the Khaizrân graveyard. This land where he is buried was totally pure. It was not part of the usurped lands. When Khalîfah Mansûr heard of this, he submitted: "Who can release me from you in life and in death?"

When the news of Imâm Sâhib's death reached Ibnu Juraij, the jurist of Makkah Mukarramah, he remarked: "Innâ Lillâhi.....a great amount of knowledge has passed away."

Naṣr Ibn 'Ali says: "I was in the company of Imâm Sh'abi when the news of Imâm Sâhib's demise reached him. He recited Innâ Lillâhi... and added: "The Nûr (lustre) of 'Ilm has been extinguished in Kufa. Listen! Now the people of Kufa will never witness anyone like Imâm Abû Hanîfah *Rahmatullâhi 'alayh*."

Abû Na'im Fadl Ibn Dukain writes in his Târîkh that when Imâm Sâhib passed away he heard 'Ali Ibn Sâlih Ibnu Hayy saying: "The Muftî and Faqîh of Iraq has left us." He says further: "The condition

of the masses was such that for twenty days after his death, they continued performing Janâzah Salâh at his Qabr."

The supplication of Abû S'ad Khawârizmi

After some time, Sharful-Malik Abû S'ad Khwârizmi erected a huge dome (tomb) over the grave and built a Madrasah on one side of it. After the completion of the erection he, together with other leaders and senior personalities, came to visit the tomb. Abû J'afar Mas'ûd Ibn Hasan 'Abbâsi was also with them. On this occasion, he spontaneously recited the following stanza in praise of Imâm Sâhib:

"Are all of you not aware that knowledge was scattered about,
the personality concealed beneath this grave had gathered it all together.

Similarly, this piece of ground was lifeless,
the generosity of our leader Abû S'ad (the person who erected this tomb) has brought it back to life."

Another poet recited the following poem:

"The grave of Imâm Abû Hanîfah is a radiant and lush garden of the eternal garden (of Jannat).

From beneath it flows the fountain of knowledge and the most unusual noble traits.

May the salutations of the Lord of the creation descend upon him as long as a star shines in the sky."

A call from the unseen following his demise

Ṣadqatul-Muqbiri was a pious man whose Duâs were readily accepted by Allah ﷻ. He says: "After Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was buried in the Khaizrân graveyard, I heard

someone reciting the following stanza for three nights in succession:

"The Faqîh has departed,

now there is no Fiqh left for you.

So fear Allah , and become favourable successors.

Nu'mân has passed away.

Who will now bring life into the nights (by making Ibâdat) when the darkness of the night envelops the world?"

Abû Bakr Muhammad Ibn Khalf, alias Shukar, narrates in his book, 'Âjâib, from Abû 'Âsim Râziy that Khanlaji said: "The night Imâm Abû Hanîfah *Rahmatullâhi 'alayh* passed away, the Jinnât were also overcome with grief. We could hear them weeping but we couldn't see them." The aforementioned poem is narrated from him as well.

After his demise, Imâm Sâhib's grave became a place very frequently visited by the 'Ulamâ. They used to visit his Qabr and taking the name of Imâm Sâhib as a medium of swift acceptance, they used to make Duâ unto Allah ﷻ. Amongst these 'Ulamâ, Imâm Shâfi'î *Rahmatullâhi 'alayh* heads the list.

Imâm Shâfi'î's devotion to Imâm Sâhib

'Ali Ibn Maymûn says that he heard Imâm Shâfi'î *Rahmatullâhi 'alayh* saying: "I attain Tabarruk (blessings) from Imâm Abû Hanîfah *Rahmatullâhi 'alayh* by visiting his grave. Whenever I am in need of something, I perform two Rak'ats of Salâh and go to his grave. I then ask Allah ﷻ to fulfil my need. Very swiftly thereafter, my need is fulfilled."

Shaikh Shahâbud-Dîn Absheî Muhâjire Madani writes in one of his books – most probably in the commentary of the Khutbah of Imâm

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A call from the unseen following his demise

Sadqatul-Muqbiri was a pious man whose Duâs were readily accepted by Allah ﷻ. He says: "After Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was buried in the Khaizrân graveyard, I heard

someone reciting the following stanza for three nights in succession:

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Nawawî's Minhâj – that when Imâm Shâfi'î *Rahmatullâhi 'alayh* performed his Fajr Salâh near the grave of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*, he did not recite the Du'âe-Qunût (as normally recited by all Shâfi'îs). When asked about this, he replied: "In honour of the person lying in this grave I did not recite Du'âe-Qunût."

This incident is also narrated in the Tabqât of Shaikh Muhyud-Dîn Qurashi. He transcribes this incident from one of the history books. Added to this version is that Imâm Shâfi'î did not recite Bismillah audibly either (as normally recited by the Shâfi'î Imâm before the recitation of Sûrah Fâtihah).

'Abdullâh Ibn Mubârak's homage to Imâm Sâhib

Bishr Ibn 'Uthmân Marwazi narrates that when 'Abdullâh Ibn Mubârak came to Baghdâd, he asked the people to show him the Qabr of Imâm Sâhib. When it was pointed out to him, he went to the Qabr and submitted: "O Abû Hanîfah! When Ibrâhîm Nakha'î passed away, he left behind his successor. When Hammâd Ibn Abû Sulaymân passed away, he also left behind a successor. And when you passed away, O Abû Hanîfah! You left behind no successor on the entire face of the earth." Saying this, he began to weep very bitterly.

The lamentation of the Qâdi of Baghdad

Shabâb Ibn Sawâr narrates from his father Sawâr that he saw Hasan Ibn 'Ammârah, the Qâdi of Baghdad, at the grave of Imâm Abû Hanîfah *Rahmatullâhi 'alayh* in the Khaizrân graveyard. He witnessed him weeping and saying: "May Allah ﷻ shower His mercy upon you. You were a successor to our former successors. However, you did not leave behind a successor after you. Even if people become successors to the knowledge you have imparted to

them, then too they will not be able to succeed you in piety except if Allah ﷻ bestows them with Divine guidance." Sawâr adds: "When I asked whose Qabr this is, he replied: "This is the Qabr of Abû Hanîfah *Rahmatullâhi 'alayh*."

CHAPTER TWENTY FIVE

Pious dreams witnessed by or about Imâm Sâhib

Imâm Bukhâri narrates in his Sahih from Hadrat Abû Hurayrah ؓ that Rasûlullah ﷺ said: "Of the constituents of Nubuwwat (prophethood), only the Mubasshirât (glad-tidings) remain." The Sahâbah asked: "O Rasûlullah! What is the meaning of Maubasshirât?" Rasûlullah ﷺ replied: "It refers to the dreams seen by a Muslim or by others about him."

Witnessing Allah ﷻ in a dream

Imâm Abû 'Abdullâh 'Umar Ibn Husain Ibn 'Abdullâh Hasani Shâfi'î writes in his book 'Majma'ul Ahbâb' on the authority of another Kitâb that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* said: "I witnessed Allah ﷻ ninety-nine times in my dream. The thought occurred to me that if I happen to witness Him a hundredth time, I will ask Him how the creation can be saved from His punishment on the day of judgement. With His grace alone, I saw Him in a dream and asked: "O my Lord! Your Majesty is sublime, Your praises are magnanimous and Your names are all Blessed. How can the creation be safe from Your punishment on the day of judgement?" Allah ﷻ replied: "He who recites the following words of praise morning and evening, will be safe from My punishment:

The dream of digging up the grave of Rasûlullah ﷺ has been mentioned earlier on as well. Muwaffiq Ibn Ahmad Khwârizmi narrates that during the month of Ramadân, one of the student's of Imâm Sâhib saw in a dream that Imâm Sâhib came to the grave of Rasûlullah ﷺ and dug it up. Many people had witnessed this scene but none of them had prevented him in any way whatsoever. Imâm Sâhib then scattered the sand to his right and left and to the front and back. And finally, some of the sand he blew into the atmosphere. The student who saw this dream says: "I became extremely perturbed with this dream. I then proceeded to Basrah to Ibnu Sîrîn (an interpreter of his times). When I narrated the dream to him, (without taking any names) he commented: "The person who you saw in the dream seems to be a very great person. Tell me, is he a Faqîh (jurist) or an 'Âlim?" I replied: "He is a Faqîh." To this he said: "By Allâh! This man will expose the knowledge of Rasûlullah ﷺ which others had failed to expose. His name will become famous in the East and West and all over the world in whichever direction he had scattered the sand."

Hiyâj Bustâm narrates: "During the life-time of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*, I saw Imâm Sâhib in a dream standing with a flag in his hand. I asked him: "Why are you standing here?" He replied: "I am waiting for my students so that I may proceed with them." On hearing this, I also began waiting with him. In a little while, a great number of people had gathered around him. He then started walking with the flag with us all trailing behind. When I narrated this dream to him, he began weeping and said: "O Allâh!

make our end-result favourable."

Azhar Ibn Kaysân says: "I had no inclination whatsoever towards the knowledge of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. One day I saw Rasûlullah ﷺ in a dream. Behind him were two other people. I was informed that they are Abû Bakr and 'Umar Radiallâhu 'Anhumâ. I informed them that I wished to ask Rasûlullah ﷺ something. They asked me to go ahead and ask but at the same time, they warned me to speak softly. I asked Rasûlullah ﷺ about the knowledge of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*, to which he replied: "He has acquired this knowledge from the knowledge of Khidâr."

Hamâni says: "I saw in a dream three stars fragmenting and falling to the ground. After this dream, Imâm Abû Hanîfah passed away followed by Mus'ir Ibn Kidâm and then his death was followed by Sufyân Thawri *Rahmatullâhi 'alaihim*."

According to another version of this story, Himâni says: "I saw a star falling in my dream. As it was falling, somebody commented that this was Abû Hanîfah. I then saw another star falling when the same voice added that this was Mus'ir Ibn Kidâm. I then saw a third star falling when the voice again said that this was Sufyân Thawri. When I narrated this dream to Muhammad Ibn Muqâtil, he started weeping and said: "These 'Ulamâ are the stars of the earth."

Imâm Abû Yûsuf narrates that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* said: "On the night when Nawfal Ibn Hayyân passed away, I saw in a dream that the day of judgement had come to pass. The entire creation was standing. Rasûlullah ﷺ was standing at his Hawd (pond). Around him were many Mashâikh whose faces were radiant with lustre. I saw one Shaikh whose eye-brows were

meeting one another, standing to the right of Rasûlullah ﷺ. His cheek was placed on Rasûlullah's ﷺ chest. I also seated myself close by so that I could see my neighbour Nawfal. As I was looking around, my vision fell in the direction of the Hawd. I saw Nawfal at the pond with two large containers in front of him. When he saw me, he nodded with his head and smiled at me. I extended my greeting of Salâm to him and he replied to it. I asked him to give me one of the containers so that I may drink from it as well. He said: "No problem but at least ask Rasûlullah ﷺ for permission." Rasûlullah ﷺ gestured with his blessed finger in the affirmative. Nawfal then handed over one of the containers to me. I drank from it and made my other colleagues drink from it as well. However, by Allâh! The water-level remained constant. It did not diminish in the least. The water was whiter than milk, colder than ice and sweeter than honey. I asked Nawfal who was sitting to the right of Rasûlullah ﷺ. He informed me that it was Hadrat Ibrâhîm ؑ. I then asked him about the person seated near him. He informed me that it was Hadrat Abû Bakr ؓ. I then asked him about seventeen other individual Mashâikh seated around him and he continued informing me about them. My eyes then opened up and I saw my fingers at the count of seventeen."

Glad-tidings in the form of dreams seen after the demise of Imâm Sâhib

Qâdi Abul-Qâsim Ibn 'Awwâm, Abû Bishr Dawlâji, Abû Muhammad Hârithi, Qâdi Abû 'Abdullâh Saymari, Abû Y'aqûb Yûsuf Ibn Ahmad Makki, Abû Bakr Khaṭīb Baghdadi and Abul-Farj Ibnu Jawzi narrate from Muhammad Ibn Abû Rajâ that he said: "I saw Imâm Muhammad Ibn Hasan Shaybâni in a dream and asked him: "Abû 'Abdullâh! How were you treated (by Allah ﷻ)?" He replied that he was informed thus: "I made you a house of

knowledge as I had no intention to punish you." I then asked him: "What is the condition of Imâm Abû Yûsuf?" He replied: "He is just above me." I then asked him: "And how did Allah ﷻ treat Imâm Abû Hanîfah *Rahmatullâhi 'alayh*?" He replied: "He is amongst the 'Illiyî (amongst the most high-ranking people)."

Hâfiz Abû Na'îm Fadl Ibn Dukain narrates: 'I once went to Hasan Ibn Salih. As I approached him, I saw him listening to a Hadîth from someone and laughing away. I said to him: "Subhânallâh! Abû Muhammad! This morning you buried your brother and now in the afternoon you are laughing?" To this he replied: "My brother is in no danger whatsoever." I asked: "How can this be?" He replied: "When I went to him early this morning and asked him how he felt, he replied: "*Minnannabiyyîn* ...of the Ambiyâ, the Siddiqin, the Martyrs and the pious." I thought to myself that he is unable to reply, that is why he is reciting a verse of the Holy Qurân. A little while later, I again asked him how he was feeling. Once again he recited the same verse. I asked him: "Brother! Are you reciting a verse from the Qurân or are you witnessing something?" He said: "Are you unable to see that which I am seeing?" I replied: "No, what can you see?" He raised his hand and pointed it to one direction and said: "This is the Nabi of Allah ﷺ, Muhammad ﷺ who is very pleased to see me. He brings me the glad-tidings of Jannat as well. With him are angels bearing silken sets of clothing, trays of fragrance and they are accompanied by the Hûre 'În who are all well-adorned awaiting my departure towards them." Saying this, his soul left his body. Now you tell me, why should I be grieved over his death?"

Abû Na'îm continues: "A few days later, I met Hasan Ibn Salih once again. The moment he saw me, he said: "Abû Na'îm! Last night I saw my brother in a dream. He came towards me wearing silken clothing. I asked him: "Brother! Haven't you passed away?"

He replied: "Yes, I have left the world." I then asked him: "Then how come you are wearing these clothes?" He replied: "This is silken clothing and you will also receive them." I asked him: "How did your Lord treat you?" He replied: "He has forgiven me. He expressed His gratification of myself and Abû Hanîfah before the angels." I asked: "Are you referring to Abû Hanîfah Nu'mân Ibn Thâbit?" He replied: "Yes." I asked: "Where is his place (in Jannat)?" He replied: "All of us are amongst the A'lâ 'Illiyî (the most high-ranking people of Jannat)."

Thereafter, whenever Abû Na'îm mentioned Imâm Abû Hanîfah *Rahmatullâhi 'alayh*, he would say: "Bakh! Bakh! (Well done! Bravo!) Mâshâ Allâh! He is of the A'lâ 'Illiyî."

J'afar Ibn Hasan says: "I saw Imâm Abû Hanîfah *Rahmatullâhi 'alayh* in a dream and asked him: "Abû Hanîfah! How did Allah ﷻ treat you?" He replied: "Allah ﷻ has forgiven me." I asked: "Due to your knowledge?" He replied: "Issuing Fatwâs (legal verdicts) is detrimental for the person who issues them." I asked: "Then on what grounds did you gain His forgiveness?" He replied: "Due to the people's malicious accusations cast against me."

Jâd Tammâr narrates: "I saw Imâm Abû Hanîfah *Rahmatullâhi 'alayh* in a dream and asked him: "Abû Hanîfah! Where did you reach?" He replied: "In utter vastness of Allâh Ta'âlâ's mercy." I asked: "Due to your 'Ilm?" He replied: "That is very far-fetched. 'Ilm has numerous conditions and difficulties attached to it from which very few people are safe." I then asked: "Then on what grounds were you delivered from the punishment of Allâh ﷻ?" He replied: "Due to the people's accusations levelled against me."

'Abdul Hakîm Ibn Maysarah says that he was once seated in one of

the lessons of Muqâtil Ibn Sulaymân when a man stood up and said: "I saw a dream last night in which a man clothed in white descended on the most elevated Minaret of Baghdad, the Minaret of Mushayyab and announced, 'What are the people deprived of?'" To this Muqâtil Ibn Sulaymân remarked: "If what you say is true, then the people will be deprived of the greatest 'Âlim of the world." In the morning we learnt that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* passed away. All the people wept very bitterly upon his death. Muqâtil Ibn Sulaymân recited Innâ Lillâhi... and said: "Today we mourn the death of the personality who used to allay the grief of the Ummat of Rasûlullâh ﷺ and simplify things for them."

He also narrates that Siddi Ibn Talhah said: "I saw Imâm Abû Hanîfah *Rahmatullâhi 'alayh* in a dream sitting at a certain place and asked him: "Why are you seated here?" He replied: "I am coming from Allâh ﷻ. He meted out justice between the affairs of Sufyân and myself."

'Allâmah Khawârizmi narrates that Abû Bakr Ibn Yûnus said: "Imâm Mâlik's freed slave, who cherished an intense love for Imâm Abû Hanîfah *Rahmatullâhi 'alayh* said: "I saw a person in a dream verbally abusing Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. In the dream I started cursing him and said, 'May Allâh ﷻ make him see some virtue of Imâm Abû Hanîfah.' Suddenly I saw that he was partially swallowed by the earth. Overcome with fright, I decided to flee the scene. The man clung onto me and begged me to wait but I brutally brushed him off me. The man died and fell to the ground. I saw something inscribed on his arm and upon closer inspection, the inscription read: "This is the punishment meted out to those who indulge in slandering the 'Ulamâ." I was busy witnessing this scene when suddenly the day of judgement was established. I saw Imâm Abû Hanîfah *Rahmatullâhi 'alayh* walking ahead of the people. He

bore a flag in his hand (with which) he was guiding his students."

Hafs Ibn Ghiyâth narrates that he saw Imâm Abû Hanîfah *Rahmatullâhi 'alayh* in a dream and asked him: "Abû Hanîfah! How did Allâh ﷻ treat you?" He replied: "He has forgiven me." I then asked him: "Whose opinion are you inclined to?" He replied: "Hadrat 'Abdullâh and Hadrat Huzaifah Radiallâhu 'Anhumâ. I found them to cherish an intense devotion towards Dîn."

Imâm Abû Yûsuf narrates: "I saw Imâm Abû Hanîfah *Rahmatullâhi 'alayh* in a dream sitting in a palace with his students seated around him. Imâm Sâhib asked me to bring pen and paper which I duly presented. When he started writing something, I asked him what he was writing. He replied: "I am writing that my students are all Jannaties (destined for Jannat)." I asked him: "Will you write down my name as well?" He replied: "Surely, I will write it down."

Abû Mu'âz Fadl Ibn Khâlid narrates: "I saw Rasûlullâh ﷺ in a dream and asked him: "O Rasûlullâh! (ﷺ) What do you say about the 'Ilm of Abû Hanîfah?" He replied: "His knowledge comprises of that which is indispensable to the people."

Ibnu 'Abdur-Rahmân Nadri says: "I fell asleep in the Haram of the K'abah between Maqâme-Ibrâhîm and the Hajare Aswad. I saw Rasûlullâh ﷺ in a dream and asked him: "What is your opinion of Nu'mân Ibn Thâbit Kûfi? Should I attain his knowledge?" Rasûlullâh ﷺ replied: "He is a very good person. You may surely attain his knowledge and practise upon it." I got up from my sleep just as the Muazzin was about to call out the Azân for Fajr. I ask Allâh ﷻ to forgive my sins. I never regarded anyone as evil as I used to regard Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. May Allâh ﷻ forgive me."

Sâlih Ibn Kaysân says: "I saw Rasûlullâh ﷺ in a dream. Hadrat 'Ali ﷺ was also seated with him. Imâm Abû Hanîfah *Rahmatullâhi 'alayh* joined them a little while later. Hadrat 'Ali stood up and seated him with respect and honour. He then gave him an opportunity to shake hands and embrace Rasûlullâh ﷺ."

Ahmad Ibn Abû Hawâri narrates: "A man saw Imâm Abû Hanîfah *Rahmatullâhi 'alayh* in a dream. He saw a Masjid in the air in which Imâm Sâhib was sitting with all the people beneath him. Imâm Abû Hanîfah *Rahmatullâhi 'alayh* put his head out of the Masjid and called out: "O people! Fear Allâh ﷻ!" When I narrated this dream to Abû Sulaymân, he was overcome with joy."

A person narrates: "In a dream I saw Imâm Abû Hanîfah *Rahmatullâhi 'alayh* sitting on a throne in a garden. In front of him was a huge register in which he was busy recording the bounties bestowed upon a certain nation. When asked, he said: "Allâh ﷻ has accepted my actions and He has rendered me an intercessor on behalf of my colleagues (students.). Now I am busy recording their bounties."

Hâfiz Diyâud-Dîn Muqaddasi Hambali has written a separate biography of Imâm Abul-'Abbâs Ahmad Ibn Khalf Ibn Râjih Muqaddasi Hambali. He mentions the Imâm with very favourable words and mentions a few of his dreams as well. He has seen Allâh ﷻ in one of his dreams and he was also blessed with witnessing Rasûlullâh ﷺ more than forty times in his dream.

One of the dreams recorded in his own hand-writing as witnessed by Diyâud-Dîn Muqaddasi is that he saw Rasûlullâh ﷺ standing in the

house of Al-Radi 'Abdur-Rahmân Ibn Muhammad Ibn 'Abdul-Jabbâr. He says: "I appeared before his blessed presence and kissed his right foot. Rasûlullâh ﷺ then sat down. I also sat down in front of him. I said: "O beloved Rasûl of Allâh (ﷺ)! Please inform us of the four Mazhabs (schools of thought.)." Rasûlullâh ﷺ said: "There are three Mazhabs." I thought to myself that he will omit the Mazhab of Abû Hanîfah as he generally employed logic. However Rasûlullâh ﷺ started off like this: "Abû Hanîfah, Shâfi'î and Ahmad." He then added: "Mâlik is fourth." He said this sentence twice. I then asked: "Who is the best of them all?" In all likelihood he said, 'the Mazhab of Ahmad.' He then asked: "Should I not point out the best of Mazhabs and the most cogent Mazhab?"

Rasûlullâh ﷺ then started praising Hadrat Abû Bakr ﷺ and he continued praising him for quite some time. He then said: "Come home with us." I started walking with him. On the way I asked him: "O beloved Rasûl of Allâh! (ﷺ) Please make Du'â for my son Muhammad." Rasûlullâh ﷺ responded: "He is a Walî (saint)," or he said: "He will become a Walî." Thereafter my eyes opened up."

The statement of the pious man who saw the aforementioned dream, 'I thought to myself that Rasûlullâh ﷺ will omit the Mazhab of Abû Hanîfah' clearly indicates that Rasûlullâh ﷺ did not omit this Mazhab. He narrated whatever he saw in the dream. Also the statement he makes, 'in all likelihood he mentioned the Mazhab of Ahmad' also indicates that he probably never mentioned this.

CHAPTER TWENTY-SIX

A few poems compiled in honour of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*

Quite a few Arab poets have compiled poems in honour of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. A few stanzas of selected poems are mentioned below.

The Poem of 'Abdullâh Ibn Mubârak

Qâdi Abul-Qâsim Ibn K'as says that Ishâq Ibn Ibrâhîm Ibn M'irâd narrates that Ibnu Suwaid Marwazi said that he heard 'Abdullâh Ibn Mubârak reciting the following lines of poetry:

"I have understood your conversation and answered it like the young man who is full of praises for Abû Hanîfah.

For verily, Abû Hanîfah was a sea. He was pious, a man of fear of Allâh ﷻ and he was Allâh-conscious.

He has no resemblance in Iraq nor Kufa. Nay in the whole world, there is nobody left like him.

Show him any difficulty (and in order to alleviate it), he will hasten towards it like a falcon hovering above a prey.

When the Imâms are mentioned, he is mentioned with words praising his logical reasoning and also how simple it is for him.

I have seen people going against his views, when they debate with him they tend to produce very weak and baseless proofs.

When such are your leaders, how can you benefit from Abû Hanîfah?

Y'aqûb Ibn Sufyân narrates that one of his colleagues dictated a few poems of 'Abdullâh Ibn Mubârak in which he praises Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. Khaṭīb Baghdadi transcribes them as follows:

"I witness Abû Hanîfah progressing daily in grace and increasing in goodness.

He says what is true and he is always in pursuit of the most authentic whilst the liars are wont of lying.

He who confronts him with logical reasoning, he confronts him with intellect. Is there anyone the people can match up to him?

The death of Hammâd Ibn Abû Sulaymân was a great loss unto us but Abû Hanîfah was a favourable replacement to our loss.

Imâm Abû Hanîfah *Rahmatullâhi 'alayh* did away with the malicious rejoicing of the enemies and after Hammâd Ibn Abû Sulaymân, he widely propagated 'Ilm.

I saw Abû Hanîfah when the religious issues were presented before him, it seems as though he was the only one who really understood and solved the issues."

The Poem of Abû Muayyid Khawârizmi

At various junctures of this book, the author has transcribed a number of poems compiled by Abul-Muayyid Khawârizmi. Some of his poems are mentioned here as well:

"There is no match for Abû Hanîfah ever. The tree of his Fatwâs (legal verdicts) is lush and fruit-bearing.

Pious, truthful and a man of outstanding character. Generous, graceful and a man of outstanding academic achievements.

Allâh-conscious, precautionate and a propagator of knowledge. A disseminator of goodness and a celebrity of repute."

"If I do have a true leader amongst the people, then it is this man, Abû Hanîfah, if only you knew.

The 'Âlim of the east and west and the whole world. The army of Nu'mân is a rather formidable army.

Every leader is subjected to his desires, but the desires of Abû

Hanīfah are subjected to him."

"Console the Shari'ah as its interpreter and assistant, Nu'mān, has left for his Jannat.

With two of his smaller organs, his tongue and heart, he has occupied his life with Tagwā and the Shari'ah.

His heart understands the meanings of the Shari'ah laws whilst his tongue is busy interpreting it in a most wonderful manner."

"Consider all the Fuqahā as outstanding poems with Abū Hanīfah like the Qurān amongst them.

The entire creation is like the human body and the Imāms are all like its eyes. And their Imām, Abū Hanīfah is like the pupil of the eye.

His contemporary Fuqahā compared to him are like pebbles before the Thuhlān mountain."

A few poems by Shu'aib Harīfīshi

Imām Shu'aib Harīfīshi *Rahmatullāhi 'alayh* writes in his book '*Al-Rawḍah Al-Fā'iq Fil Mawāiz Wal-Daqāiq*':

"It is a great favour of Imām Nu'mān, as he had erected Minarets for the Dīn.

He has supported the masses with his 'Ilm and crushed the forces of ignorance with his awe and left them trembling.

With his grace he had filled the horizons with 'Ilm.

How many troubled souls did he provide refuge to.

He was like the sun illuminating the world with his knowledge, he was the leader of the people due to his 'Ilm.

He was unprecedented in his knowledge which contained high status, intricacies and pathways leading towards the recognition of Allāh ﷻ.

It has ascetism, 'Ibādāt and uniqueness. It has peculiarities, benefits and new methods of understanding Dīn.

There are Minarets of Ilm which Abū Hanīfah had illuminated. These Minarets are now shedding light upon all the corners of the world.

He is the Shaikh of 'Ilm of the entire creation, he is a personality whose biography and narrations need to be recorded.

He spent his entire life in the devotion of Allāh ﷻ, whilst the peace and tranquility of Allāh ﷻ continued its descent upon him."

Hanîfah are subjected to him."

"Console the Shari'ah as its interpreter and assistant, Nu'mân, has left for his Jannat.

With two of his smaller organs, his tongue and heart, he has occupied his life with Taqwâ and the Shari'ah.

His heart understands the meanings of the Shari'ah laws whilst his tongue is busy interpreting it in a most wonderful manner."

"Consider all the Fuqahâ as outstanding poems with Abû Hanîfah like the Qurân amongst them.

The entire creation is like the human body and the Imâms are all like its eyes. And their Imâm, Abû Hanîfah is like the pupil of the eye.

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AFTERWORD

The allegations of the opposition - a realistic analysis

The readers of this work have become fully cognizant of the outstanding character of Imâm Abû Hanîfah *Rahmatullâhi 'alayh* mentioned in the previous pages. The writings and statements of the other Imâms in testimony of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*'s most eminent biography have also been portrayed in these pages. However, our response to the jealousy and ignorance of the slanderers and malicious ones still remains to be attended to. Hence, our response follows in the four forth-coming sections.

SECTION ONE

The reason for relinquishing Akhbâre-Âhâd ¹¹²

After outlining a few issues brought up by the adversaries of Imâm Sâhib, Abû 'Umar Yûsuf Ibn 'Abdul-Barr, in his *Kitâbul-'Ilm* writes: "Some 'Ulamâ have transcended all bounds in criticising Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. The main reason for this, they claim, is the fact that Imâm Sâhib employs logic against the *Ahâdîth*. However, the fact of the matter is that like the other Imâms, Imâm Abû Hanîfah *Rahmatullâhi 'alayh* also holds the view that: "When there is an authentic *Hadîth* available, logical reasoning becomes obsolete."

¹¹² Plural of Khabare-Wâhid referring to a category of *Hadîth* in which the *Hadîth* is narrated by a single chain of narrators and each link in the chain is made up of a single narrator only. Hence the word Wâhid - one.

The Khabare-Wâhid *Ahâdîth* have been apparently refuted by Imâm Sâhib by reinterpreting those *Ahâdîth* only if the possibility of reinterpretation existed. On the contrary, the other Imâms totally declined to accept most of the Khabare-Wâhid type of *Ahâdîth*. Some of the Imâms who appeared after him were also inclined to follow Imâm Sâhib in this regard. Nevertheless, in following Hadrat 'Abdullâh ibnu 'Mas'ûd ؓ, Ibrâhîm Nakh'aie together with other Kufi' *Ulamâ* refrained from accepting such Akhbâre-Âhâd.

What did happen however is that Imâm Sâhib and his students were at times faced with such issues that they were compelled to employ logical reasoning. This is why some of their views are contrary to their predecessors at times. This was quite acceptable to them but their rivals regarded this as offensive. They regarded the employment of logical reasoning as a Bid'ah (innovation) and an unpardonable sin."

Every Imâm employed Logic

Ibnu 'Abdul-Barr says: "As far as I know, every 'Âlim has reinterpreted some verse or the other of the Holy Qurân. Also, each of them has a certain school of thought in regards to the *Ahâdîth*. In accordance to his school of thought, he reinterprets other *Ahâdîth*, leaves them out totally or regards them as abrogated *Ahâdîth*. However, it is quite true that this has happened relatively more in the *Hanafi* school of thought in comparison to the other schools of thought."

Nadr Ibn Muhammad Ibn Yahyâ Balkhi says: "I asked Imâm Ahmad Ibn Hambal: "What fault do you people find in Imâm Abû Hanîfah *Rahmatullâhi 'alayh*?" He replied: "The employment of personal opinion." I asked him: "Does Imâm Mâlik not employ logical reasoning as well?" He replied: "Yes, he does but there is a difference between the two. The written records of Abû Hanîfah's

logical reasoning makes them more permanent." To this he commented: "Imâm Mâlik's logical reasonings are also recorded thereby rendering them permanent as well." He said: "Abû Hanîfah's logical reasonings far surpass that of Imâm Mâlik." To this I argued: "Then why don't people find fault with everyone according to their fair share (as they find fault with Abû Hanîfah)?" Upon this remark, he remained silent."

Ibnu 'Abdul-Barr also says that 'Abdullâh Ibn Ghânim narrated in the Majlis of Ibrâhîm Ibn Aghlab that Layth Ibn S'ad said: "I have counted all the Masâil in which Imâm Mâlik's views fall contrary to the Hadîth. I found them to number about seventy. I have written them all down and advised (the others about this)."

Ibnu 'Abdul-Barr says: "Amongst the Imâms of Hadîth, there is not a single Imâm who accepts a Hadîth of Rasûlullâh ﷺ and thereafter rejects it. However, (this apparent rejection) is possible with some other interpretation (instead of actual rejection). For example, he claims that this Hadîth is abrogated by another Hadîth or by consensus. Or he claims that there is some deficiency or the other in the chain of narrators or he mentions some rule or the other the implementation of which is indispensable according to him. If there is no interpretation of him apparently rejecting the Hadîth then this will be tantamount to his 'Âdâlat (reliability and piety) being questioned or terminated. Let alone being an Imâm, in this case he will become a Fâsiq (flagrant violator of Shar'ah) whereas Allâh ﷻ has protected the Imâms of Dîn from this. These Imâms only resort to Qiyâs (logical reasoning) when they are unable to come across any verse of the Holy Qurân, a Hadîth, an action or statement of a Sahâbi or some form of consensus and when there is an urgent need to resort to logic."

Allegation of Irjâ¹¹³ levelled against Imâm Sâhib

Numerous allegations of Irjâ were levelled against Imâm Sâhib. This is nothing strange as this accusation has been levelled against other senior 'Ulamâ as well. What is quite surprising though is that these 'Ulamâ were not criticized as sharply as Imâm Abû Hanîfah *Rahmatullâhi 'alayh* was censured and criticized. The main reason for this is his relatively superior status.

It has been mentioned in *Sharah Mawâqif* that Ghassân Murji'î¹¹⁴ used to attribute Irjâ to Imâm Sâhib as Imâm Sâhib was a very famous man. This attribution, he assumed, will stimulate the promotion of the Murjiyah school of thought. This is the main reason he used to allege that Imâm Sâhib was a member of the Murjiyah school of thought. Nonetheless, his critiques do write that Imâm Sâhib is counted amongst the Murjiyah of the Ahle-Sunnah. The reason for this could be that initially, the M'utazilah referred to their rivals as Murjiyah or he was referred to as the Murjiyah of the Ahle-Sunnah as he was of the opinion that Imân does not decrease nor does it increase. Due to this view, people were under the impression that he was of the Murjiyah school of thought as he did not consider actions to form part of Imân. However, this view is incorrect as indicated by Imâm Sâhib's persistence in good actions.

Ibnu 'Abdul-Barr writes: "Abû Hanîfah was maliciously envied by others. Many unfounded allegations were cast against him. Many baseless fabrications, totally inappropriate to his lofty status were attributed to him."

¹¹³ Irjâ refers to a belief held by certain people that sinning with Imân is of no detrimental consequence just as any form of worship within the state of disbelief is non-beneficial.

¹¹⁴ Murji'î, one who is a proponent of Irjâ.

Imâm Wak'i Ibn Jarrâh says: "I went to Imâm Abû Hanîfah *Rahmatullâhi 'alayh* and found him sitting with his head lowered in deep thought. When he saw me, he asked: "Where are you coming from?" I replied: "From Qâdi Sharîk." On hearing this reply, he raised his head and recited the following poem:

"Even if they are jealous of me, I will not censure or reproach them as the people of grace were maliciously envied before me as well. So whatever there has been between me and them has become permanent. And most of the people have died with the rage of jealousy."

Wak'i comments: "Imâm Sâhib probably said this because of some unseemly incident on the part of Sharîk."

Ibnu 'Abdul-Barr says: "A great number of 'Ulamâ have supported Imâm Abû Hanîfah *Rahmatullâhi 'alayh* and extolled his virtues. If the opportunity does arise, I will compile his virtues as well as the virtues of Imâm Mâlik, Shâfi'î, Thawri and Awzâ'î *Rahmatullâhi 'alaihim*. This is my lifelong ambition. I will, Inshâ Allâh, compile this in my book 'Akhbâru Aimmatil-Amsâr'."

The author says: "Allâh ~~has~~ had awarded him this opportunity and he finally compiled this book which I was unable to locate at first. However, I managed locating it at some later stage."

The allegations levelled against Imâm Sâhib - the perceptions of the senior scholars

Ibnu Ma'in says: "The 'Ulamâ of *Hadîth* tend to be a bit high-handed towards Imâm Abû Hanîfah *Rahmatullâhi 'alayh* and his students." When Ibnu Ma'in was asked if Imâm Sâhib had a tendency to drift away from the truth, he replied: "He was a very noble man."

Salmah Ibn Shubaib says that he heard Imâm Ahmad Ibn Hambal saying: "Whether it is the opinion of Imâm Awzâ'î or Imâm Mâlik, be it the opinion of Imâm Abû Hanîfah or Sufyân Thawri, it cannot be accepted as proof. Proof is what is in the *Ahâdîth*."

Muhammad Ibn 'Umar Azdi writes at the end of *Kitâbud-Du'afâ* that Yahyâ Ibn Ma'in said: "I haven't seen anyone like Wak'i Ibn Jarrâh. He used to issue *Fatwâs* in accordance to the opinions of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. He was well-versed with his *Ahâdîth*. He heard a number of *Ahâdîth* from him as well."

Following this statement, Yazdi - the author of the book - says: "This statement (that he saw nobody else like Wak'i) is an excess on the part of Yahyâ Ibn Ma'in. Is Wak'i Ibn Jarrâh not in the same category as Yahyâ Ibn Sa'id, 'Abdur-Rahmân Ibn Mahdi and Ibnu Mubârak? Yahyâ Ibn Ma'in saw all of them and gained a lot from their company." Nonetheless, this is the opinion of Azdi and that was the opinion of Yahyâ Ibn Ma'in.

Yahyâ Ibn Ma'in was asked: "O Abû Zakariyyâ! Was Abû Hanîfah truthful in the narration of the *Ahâdîth*?" He replied: "Surely he was truthful. A large number of pious 'Ulamâ have narrated *Ahâdîth* from him."

'Ali Ibn Madîni says: "Sufyân Thawri, 'Abdullâh Ibn Mubârak, Hammâd Ibn Zaid, Haysham, Wak'i Ibn Jarrâh, 'Ubâd Ibn 'Awâm and J'afar Ibn 'Awn have narrated *Ahâdîth* from Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. His *Ahâdîth* are quite accepted by the *Muhaddithîn*."

Shabâbah says that Sh'ubah held a very favourable opinion of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*.

Ibnu 'Abdul-Barr says that the number of people who have narrated from Imâm Abû Hanîfah *Rahmatullâhi 'alayh* and hold praiseworthy views of him far outweigh those who have criticised him. As for the 'Ulamâ of *Hadîth* who have criticised him, their criticism centres around *Qiyâs* (logic and analogy).

One point worth mentioning is that in the past, conflicting opinions over a person's credibility was proof enough of his nobility and intellect. Some would criticise whilst others would praise him. Look at the case of *Hadrat* 'Ali Ibn Abû Tâlib. Two groups of people were destroyed in regards to him. One group comprised of those who exceeded all bounds in their love for him and the other group comprised of those who maliciously condemned him. This has been narrated in the *Hadîth* as well. *Rasûlullâh* ﷺ is reported to have prophesied: "Most definitely two groups of people will be destroyed in regards to 'Ali; one group will comprise of resolute fanatics (who will exceed all bounds in reverence) whilst the other group will comprise of the resolute malevolent (who will leave no stone unturned in expressing their malice for him)."

Ibnu 'Abdul-Barr says that Imâm Abû Dâwûd Sijistâni said: "May Allâh ﷻ shower His mercy upon Abû Hanîfah, he was an Imâm. May Allâh ﷻ shower His mercy upon Mâlik, he was an Imâm. May Allâh ﷻ shower His mercy upon Shâfi'î, he was an Imâm."

Ibnu 'Abdul-Barr is also reported to have said: "The criticism one Imâm levels against another is not worth consideration."

A few Tâbi'în who engaged in Qiyâs (logical analogy)

It is stated in '*Bâbu Ijtihâdir-Rây 'Alâl-'Uşûl 'Inda 'Adamil-Adillah*': "This (drawing analogies) is permitted." It also justifies this by mentioning a few proofs as well. It says further: "This is a

very vast chapter. Whatever we have written should suffice adequately. Such analogies and drawing of logical conclusions is also established from the *Sahâbah* ﷺ. The names of the Tâbi'în who engaged in logical analogies (*Qiyâs*) in accordance to the required fundamentals are mentioned hereunder:

From amongst the people of Madînah:

1. Sa'id Ibn Musayyib
2. Abû Salmah Ibn 'Abdur-Rahmân
3. Khârijah Ibn Zaid
4. Abû Bakr Ibn 'Abdur-Rahmân
5. 'Urwah Ibn Zubair
6. Abbân Ibn 'Uthmân
7. Ibnu Shihâb
8. Abû Zanâd
9. Rabî'ah Ibn Abû 'Abdur-Rahmân
10. Mâlik Ibn Anas and his students
11. 'Abdul-'Azîz Ibn Abû Salmah
12. Ibnu Abî Al-Z'ib
13. Ibnu Dînâr
14. Mughîrah Makhzûmi
15. Ibnu Abî Hâzim
16. 'Uthmân Ibn Kinânah
17. Muhammad Ibn Sadaqah Al-Fadaki
18. Mu'tarraf
19. Ibnul-Mâjishûn
20. Usâmah Ibn Zaid

From amongst the people of Makkah and Yemen:

1. 'Atâ
2. Mujâhid

3. Tâwûs
4. 'Ikramah
5. 'Amr Ibn Dînâr
6. Ibnu Juraij
7. Yahyâ Ibn Abû Kathîr
8. Mu'ammâr Ibn Râshid
9. Sa'id Ibn Sâlim
10. Ibnu 'Uyaynah
11. Muslim Ibn Khâlid
12. Imâm Shâfi'î

From amongst the people of Kufa:

1. 'Alqamah
2. Aswad
3. 'Ubaidah
4. Shuraih
5. Masrûq
6. Sh'abi
7. Ibrâhîm Nakh'aie
8. Sa'id Ibn Jubair
9. Hârith 'Akali
10. Hakam Ibn 'Utaibah
11. Hammâd Ibn Abû Sulaymân
12. Abû Hanîfah and his students
13. Thawri
14. Hasan Ibn Sâlih
15. Ibnu Mubârak and virtually all the 'Ulamâ of Kufa

From amongst the people of Basrah:

1. Hasan Basrî
2. Ibnu Sîrîn

These two personalities have condemned Qiyâs as well. Imâm Sh'abi has also disapproved of Qiyâs. According to us, these personalities disapproved of Qiyâs only if the Qiyâs was not in accordance to the basic fundamentals of Qiyâs. In view of this interpretation, their opinion and action will not fall contrary to each other.

3. Jâbir Ibn Zaid
4. 'Uthmân Al-Battî
5. 'Ubaidullâh Ibn Hasan
6. Suwâr Qâdi

From amongst the people of Syria:

1. Makhûl
2. Sulaymân Ibn Mûsâ
3. Awzâ'î
4. Sa'id Ibn 'Abdul-'Azîz
5. Yazîd Ibn Jâbir

From amongst the people of Egypt:

1. Yazîd Ibn Abû Habîb
2. 'Amr Ibn Hârith
3. Layth Ibn S'ad
4. 'Abdullâh Ibn Wuhaib and all the students of Imâm Mâlik
5. Ibnu Qâsim
6. Ash-hab
7. Ibnu 'Abdul-Hakam and the students of Imâm Shâfi'î (Muzani, Al-Buwaytî, Harmalah etc.)

From amongst the people of Baghdad:

1. Abû Thawr
2. Ishâq Ibn Râhwayh
3. Abû 'Ubaid Qâsim Ibn Salâm
4. Abû J'afar Muhammad Ibn Jarîr Tabri.

Ibnu 'Abdul-Barr has mentioned a number of other jurists as well. (The author has enumerated a total of seventy-two names of jurists from Ibnu 'Abdul-Barr.)

By pondering over the aforementioned list, you will realize that only the Qiyâs that falls contrary to certain fundamentals is despicable. However, the Qiyâs that conforms to these fundamentals was employed not only by Imâm Abû Hanîfah, but by all the Imâms of the world when they failed to come across any explicit proof (from the Qurân, Hadîth, statements or actions of the Sahâbah or consensus).

From this discussion, we deduce that those who have made Imâm Abû Hanîfah *Rahmatullâhi 'alayh* a target of their malicious criticism have actually declared war with Allâh ﷻ. A Hadîth Qudsi warns: "He who harasses any friend (Walî) of mine, I have declared war against him."

SECTION TWO

A few principles of approval and rejection of the Hadîth or the narrators

'Allâmah Tâjud-Dîn Subki writes in his book 'Tabqâtul-Kubrâ' under the biography of Imâm Ahmad Ibn Sâlih as follows: "Pertinent to this juncture, we will mention a basic rule of criticising

or approving (of a narrator of Hadîth). This rule is as important as it is beneficial. This rule is not mentioned in the books dealing with the principle fundamentals.

A basic rule for approval and rejection

When you hear of a rule specifying that rejection of something is awarded preference over its approval and the criticism levelled against Ahmad Ibn Sâlih appears before you which you regard as something to adhere to, then allow me to warn you against this. Don't ever assent to this view. According to us, a personality whose Imâmat (leadership) and 'Adâlat (reliability) is authentically established, his glorifiers overwhelmingly outnumber his critiques and the reason for the criticism levelled against him is also apparent - his impartial ideologies or his worldly contests for example - then in this case we pay no heed whatsoever to the criticism levelled against him. We will only consider his 'Adâlat (reliability) as established by the Muhaddithîn).

It is also something to ponder over that if the rejection of a narrator is awarded preference over his reliability, then not a single Imâm will be safe from this rule since not a single person has been protected from the accusations of the malicious. Hence, the criticism levelled by Ibnu Abî Z'ib against Imâm Mâlik, or by Ibnu Ma'in against Imâm Shâfi'î or by Nasaie against Ahmad Ibn Sâlih will not be adhered to. Similarly, the criticism levelled against Imâm Abû Hanîfah *Rahmatullâhi 'alayh* by Sufyân Thawri and others will not be acceptable."

Whilst explaining the reason for this, Tâjud-Dîn Subki says: "All these Imâms were renowned for their 'Ilm (religious knowledge), Taqwâ (Allâh-consciousness) and their abstinence from materialistic things. So the person who criticises them is like one who presents a rather strange and unheard-of Hadîth. If the

allegations levelled against an Imâm are true, then it would have been more widely reported and the criticised person would have then been declared unfit.

Whilst criticising another person, the beliefs of both the critique as well as the criticised should be ascertained as a critique tends to criticise his rival especially when their beliefs differ from each other. Imâm Râfî has also clearly pointed this out. He writes: "It is imperative for a critique to be free of malice and impartiality in school of thought so that he does not end up criticising a reliable narrator and approving of a sinful narrator. This has happened quite frequently against the Imâms because the critique's beliefs differed from that of the criticised whereas the criticised is on truth and the critique on falsehood."

Shaikhul-Islâm Ahmad Ibn Hajar 'Asqalâni also explains this in his Kitâb 'Lisânul-Mizân'. By way of example, he mentions the criticism levelled by Abû Ishâq Jawzjâni against the people of Kufa. This criticism was not acceptable as Abû Ishâq was of the Naṣibi faction whilst the people of Kufa were attributed to the Shi'as. In fact, he did not spare the great Muḥaddithîn like A'mash, Abû Na'im, Faḍl Ibn Dukain, and 'Abdullâh Ibn Mûsâ from his criticisms. He found some weakness or the other in all of them. Similar to Abû Ishâq is 'Abdur-Rahmân Ibn Yûsuf Ibn Kharâsh Shî'î Muḥaddith. He has been very critical of the people of Syria. His ideological impartiality had motivated him to level his criticism against such great personalities.

Qâḍi Tâjud-Dîn Subki has compiled quite a few outstanding fundamentals on this topic. However, this is not the appropriate juncture to mention them all. Inshâ-Allâh, I will mention them in my book '*Tashîl Ilâ M'arifatith-Thiqah wal Du'afâ Wal Majâhîl*'.

SECTION THREE

Ibnu Abî Shaybah's opinion is incorrect

Hâfiz Abû Bakr Ibn Abî Shaybah Kufi is of the opinion that Imâm Abû Hanîfah *Rahmatullâhi 'alayh* acted contrary to some of the Ahâdîth. I thought nobody had ever dealt with this issue but in the biography of Imâm Muḥyud-Dîn, the author of *Tabqât*, I saw that he had written a special book on this subject called '*Ad-durarul-Munîfah Firr-Radde 'Alâ Ibnu Abî Shaybah 'An Imâm Abî Hanîfah*'. However, I was unable to find this book.

Ibnu 'Abdul-Barr writes in his Kitâb *Al-Kunâ*: "In accordance to his Mazhab, Imâm Abû Hanîfah *Rahmatullâhi 'alayh* would not accept the Khabare-Wâḥid category of Ahâdîth if they fell contrary to the unanimously accepted principles. The 'Ulamâ of Ḥadîth criticised Imâm Sâhib for holding this view and some of them went overboard with their criticism."

It is mentioned in *Kitâbul-'Ilm* that amongst the 'Ulamâ of the Ummah, there is not a single person who, in spite of a Ḥadîth being authentically established, rejects it outright. Yes, he may refrain from practising upon it by claiming the Ḥadîth to be abrogated or contrary to consensus or due to some unreliability in the chain of narrators or due to some other fundamental which he regards as more important to be practised upon. If he refrains from any Ḥadîth without any interpretation, then his 'Adâlat (reliability) falls away and he then becomes a Fâsiq (a flagrant violator of Islâmic law)."

The reasons for Imâm Sâhib relinquishing certain Ahâdîth

According to other 'Ulamâ, Imâm Sâhib refrained from the Akhbâre-Âḥâd (the most inferior category of Ahâdîth) and gave

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preference to Qiyâs (logic) over this category due to certain reasons. The details are as follows:

1. "Probably because Imâm Sâhib was not aware of these Ahâdîth." This reason seems far-fetched as Imâm Sâhib himself was a leading Muhaddith. His Majlis (gathering) was also attended by many Muhaddithîn.
2. Some 'Ulamâ are of the opinion that when a Hadîth of the Khabare-Wâhid category fell contrary to the general rule of the Holy Qurân or to the explicit text of the Qurân, Imâm Sâhib did not practise upon such a Hadîth. The reason for this is that the general rule of the Qurân or its explicit texts give the advantage of Yaqîn (certainty) whilst the Ahâdîth of such a category merely give an advantage of Zann (uncertainty). In such a case, such Ahâdîth cannot oppose nor confine what the Holy Qurân says or else it would be tantamount to relinquishing a stronger proof for a weaker one.

An example of this is the statement of Rasûlullâh ﷺ: "The Haram does not provide refuge to a sinner nor to a fugitive." Imâm Abû Hanîfah *Rahmatullâhi 'alayh* says that this Hadîth is contrary to the general rule laid down by the Qurân "He who enters it (the Haram) is safe". According to the Qurân, the Haram provides refuge to everyone whilst this Hadîth says that it does not provide refuge to a sinner. Hence, the verse of the Qurân will not be relinquished because of this Hadîth.

Similarly the Hadîth, "There is no Salâh except with Sûrah Fâtihah" is contrary to the verse of the Qurân, "Read that which is simple from the Qurân". Hence, the verse of the Qurân cannot be left out for this Hadîth. Similarly, the Hadîth, "There is no Wuḍu for he who omits the recitation of Bismillâh" is contrary to the Qurânic verse

"When (you intend) to stand up for Salâh, then wash your faces and your hands....."

3. When a Khabare-Wâhid is contrary to a Khabare-Mashhûr.¹¹⁵ In such a case, the Khabare-Wâhid will be left out because the Khabare-Mashhûr is a stronger (proof) than the Khabare-Wâhid. The Khabare-Mashhûr can be used to confine or specialise a general rule of the Qurân. The Khabare-Wâhid is of a weaker category. It cannot be used to confine or specialise a general rule of the Qurân or else this would be tantamount to practising upon a weaker proof and relinquishing a stronger one. The example of this is the following case: to pass judgement in a court of law with one witness only and one oath. In other words, the plaintiff has just one witness and in lieu of the other witness, he takes an oath and the judge passes judgement in his favour in consideration of this. This is contrary to a Hadîthe Mashhûr. The Hadîthe-Mashhûr is: "Presentation of proof (witnesses) lies on the plaintiff whilst taking an oath is the responsibility of the defendant." According to this Hadîth, the responsibility of taking an oath lies solely on the defendant. This is deduced from the word 'Wal-Yamîn' in the aforementioned Hadîth. The Alîf Lâm appearing in this Hadîth signifies totality. (In other words, the taking of an oath is the sole responsibility of the defendant alone.) On the other hand, the other weaker narration allows the plaintiff also to swear an oath. This is in contrast to the teachings of the Hadîthe-Mashhûr which is unacceptable.

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Faqîh (jurist), then Qiyâs (logic) will be awarded preference over this type of Hadîth.

This is not the statement of Imâm Abû Hanîfah *Rahmatullâhi 'alayh*. He is totally free and innocent of such statements. (Urdu Translator)

This is not the rule accepted by Imâm Sâhib. His principle as explained previously is that a Khabare-Wâhid type of Hadîth - regardless of whether it is authentic or weak - is given preference over Qiyâs.

Nonetheless, this is the opinion of 'Îsâ Ibn Abbân and many of the Muta'akkhirîn (the latter jurists) have also followed him in this school of thought.

Abul-Hasan Karkhi *Rahmatullâhi 'alayh* and his followers say: "The Khabare-Wâhid of every reliable and pious person is acceptable and preferred over Qiyâs provided it is not contrary to the Qurân nor the Khabare-Mashhûr.

Sadrul-Islâm Abul-Yusr says: "Most of the 'Ulamâ are of the same opinion. The author of *Tahqîq* also holds the same view. He writes: "The pre-condition specifying that the narrator be a Faqîh (jurist) is not transcribed from our predecessors. This is a fabricated condition. As in the case of the Ahâdîth pertaining to Musarrât¹¹⁶,

¹¹⁶Musarrât refers to refraining from milking an animal for some time in order to increase the apparent milk-content in its udders. This is done to deceive the buyer into believing what copious quantities of milk the animal may give. According to the Hadîth narrated by Abû Hurairah رضي الله عنه, the buyer may keep such an animal if he wishes to or he may return the animal together with a S'â of dates (about 3.2 k.g.). The last portion

they are left out not because Hadrat Abû Hurairah رضي الله عنه is not a Faqîh but because the seller is gaining benefit from the liability and due to some other reasons.. He was no doubt a Faqîh. He used to issue Fatwâs as well. Shaikh Taqiyyud-Dîn Subki has compiled all his Fatwâs in a separate compilation. A Fatwa can only be issued by a Faqîh. Hence, those who claim that Hadrat Abû Hurairah رضي الله عنه was not a Faqîh have been misled. The Hanafis have accepted his Ahâdîth. According to a Hadîth narrated by him, if a fasting person eats or drinks forgetfully, his fast is not invalid. The Hanafis accept this even though this is contrary to logic.

5. When the narrator acts contrary to the Hadîth he narrates. In this case also, Imâm Sâhib does not accept such a narration because the fact that a narrator contravenes his own narration is sufficient proof that the Hadîth he has narrated is not worth practising upon either because of abrogation or contradiction or unwarranted specialization of a verse or due to any other reason. The example of this is the Hadîth reported by Imâm Muslim and Bukhârî wherein Hadrat Abû Hurairah رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم said: "If a dog places its mouth into a utensil, the utensil will become Tâhir (clean) by washing it seven times. It will have to be washed with sand the eighth time though." However, according to his Fatwâ, Abû Hurairah رضي الله عنه says that washing thrice will suffice and washing with sand also is not necessary. Shaikh Taqiyyud-Dîn Ibnu Daqîqul-Îd says that this statement is authentically established from Hadrat Abû Hurairah رضي الله عنه.

Imâm Muslim and Imâm Bukhârî *Rahmatullâhi 'Alayhimâ* narrate

of the Hadîth 'together with a S'â of dates' is not practiced upon by the Hanafi Mazhab as it falls contrary to more stronger proofs.

from Hadrat ‘Abdullâh Ibn ‘Abbâs ؓ that Rasûlullâh ﷺ said: "He (or she) who changes his religion (from Islâm to another religion), kill him." On the contrary, it is authentically established that Hadrat ‘Abdullâh himself is of the opinion that a woman will not be killed for reneging from Islâm. So in this instance, the Hanafis take his statement and not his narration into account.

6. If the Khabare-Wâhid is of such a nature that the subject-matter contained therein pertains to everyone in general, then such a Hadîth will not be accepted. (It should be noted that a Khabare-Wâhid refers to a Hadîth narrated by a lone narrator in every generation of narrators.) Such a Hadîth will not be accepted because the thing that pertains to everyone will be made widely public also by Rasûlullâh ﷺ. He will not confine its dissemination to just one person only. When everyone has a need for something, then naturally everyone should be taught about it as well. For example, the audible recitation of Bismillâh aloud in Salâh. Hadrat Abû Hurairah ؓ says: "Rasûlullâh ﷺ used to recite Bismillâh aloud in Salâh." This is narrated by Hadrat Abû Hurairah only whereas the observance of Salâh is something done on a daily basis. The narrators of such a Hadîth should have been much more than one.

Similar is the issue of whether the touching of the male reproductive organ nullifies Wudû or not. A woman by the name of Hadrat Basrah Radiallâhu ‘Anhâ narrates that the touching of the male private part without any veil in between nullifies the Wudû. All the Sahâbah ؓ were in need of this proposition but it was not narrated from anyone else other than this woman. This indicates the weakness of this narration. Hence, this Khabare-Wâhid will not be taken into account. It seems rather inconceivable of Rasûlullâh ﷺ to explain something which is required by everyone to just one person only.

7. If the Khabare-Wâhid deals with Hudûd and Kaffârât (The Islâmic penal code), then too this Khabare-Wâhid will not be accepted. In such a Hadîth there exists a doubt of the narrator telling a lie or the possibility of error or forgetfulness on the part of the narrator and the implementation of Hudûd falls away with the slightest possible doubt.

8. When the Khabare-Wâhid falls contrary to Qiyâse-Jalî (clear-cut logic).

9. When a Khabare-Wâhid contradicts another Khabare-Wâhid which is authentically established according to the Mujtahid and it meets his acceptable requirements.

10. The Khabare-Wâhid will not be accepted if one of the senior predecessors have criticised its validity. For example, the Hadîth of Qasâmah has been contested by ‘Amr Ibn Shu’aib Ibn ‘Abdullâh Ibn ‘Amr Ibn ‘Âs ؓ. Hence, in this case, the Khabare-Wâhid will be omitted and Qiyâs will be taken into account.

11. One of the conditions for the acceptance of Khabare-Wâhid is that during the course of their differences, the Sahâbah ؓ did not abstain from employing this Khabare-Wâhid as proof. If none of them presented this Khabare-Wâhid as proof, then it will not be accepted as the Sahâbah ؓ were the cardinal agents of this Dîn reaching us. They would never have refrained from any proof (Hadîth) and accept Qiyâs instead. Hence, during the course of their differences, the fact that none of them paid any attention to such a narration (Khabare-Wâhid), clearly indicates that such a Hadîth was not authentically established according to them. One of the narrators of that Hadîth probably erred in its narration or the Hadîth was abrogated or interpreted differently.

For example, Hadrat Zaid ﷺ narrates that Rasûlullâh ﷺ said: "Men will be taken into account in Talâq (divorce)." The Sahâbah ﷺ differed widely on this issue. Hadrat 'Uthmân, Hadrat Zaid and Hadrat 'Âishah ﷺ say that the man will be taken into account when a Talâq is being issued. If the husband is a slave, the pronouncement of two Talâqs will render the Nikâh irrevocable (Mughallazah). If the husband is a free person, three Talâqs render the Nikâh irrevocable. This is the view of Imâm Shâfi'î Rahmatullâhi 'alayh as well. Hadrat 'Ali and Hadrat 'Abdullâh Ibn Mas'ûd Radiallâhu 'Anhumâ, on the other hand, say that the wife (and not the husband) will be taken into account. If the wife is a slave-woman, the pronouncement of two Talâqs will render the Nikâh irrevocable and if she is a free woman, three Talâqs will make the Nikâh irrevocable (mughallazah). This is also the opinion of Imâm Abû Hanîfah Rahmatullâhi 'alayh. According to Hadrat 'Abdullâh Ibn 'Umar Radiallâhu 'Anhu, whoever is the slave from both the spouses, he or she will be taken into account. In other words, if both of them are free, the husband has the right of issuing up to three Talâqs otherwise he has the option of issuing just two only.

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Hanîfah Rahmatullâhi 'alayh desisted from practising upon many of the Akhbâre-Âhâd (plural of Khabare-Wâhid).

In actual fact, Imâm Sâhib did not oppose these Ahâdîth out of obstinacy or mere unfounded resistance. He in fact made Ijtihâd (inferred). Distinct and well-grounded evidence clearly verifies this. Hence, Imâm Sâhib will be entitled (in the words of the Hadîth), to a single reward in the event of an error and a double reward in the event of making an authentic judgement. Hence, those who have maliciously criticised Imâm Sâhib, have done so out of jealousy or out of ignorance of the principles of inference (Ijtihâd).

The testimony of Ibnu Hazm

The testimony of Abû Muhammad 'Ali Ibn Hazm Rahmatullâhi 'alayh was mentioned earlier on as well. He says: "All the Hanafis are unanimous over Imâm Abû Hanîfah's school of thought that a weak or Mursal Hadîth is awarded preference over personal views and logic. The employment of logical reasoning even before such Ahâdîth is not permitted.

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mention of a Ṣalâh with Ruk'û and Sajdah (and not of anything else). In such a case, the injunction will be limited to whatever has been explicitly mentioned.

Similarly, when a fasting person forgetfully eats, drinks or engages in intercourse, his fast, according to Imâm Abû Hanîfah *Rahmatullâhi 'alayh* is not nullified. Logic on the other hand dictates that his fast is nullified since eating etc. is in total contrast to fasting and this is also the Mazhab of Imâm Mâlik *Rahmatullâhi 'alayh*. However, Imâm Sâhib has left out logic in this instance as well in favour of a Khabare-Wâhid.

The importance of logic for the understanding of Hadîth and the importance of Hadîth for logic

The author says that the research scholars have declared: "Until and unless logic is not employed by which the Shar'î meaning of the Hadîth is ascertained, there would be a lack of integrity in the Hadîth. Similarly, Rây (logic) cannot be employed on its own until and unless the Ahâdîth are employed in conjunction with it. For example, a Muhaddith was asked: "If two children are suckled from the same goat, will this establish milk-relationship between the two?" The Muhaddith replied: "Yes, because it appears in the Hadîth, 'Two children who have been suckled on one breast become Harâm upon one another."

The Muhaddith erred in this statement due to a lack of logical reasoning. He didn't realize that this injunction is based upon 'becoming part of one another' and this happens only between humans and not between a human being and a goat.

An example of the second point is that the Wudû should not be nullified by laughing aloud in Ṣalâh just as how it is not nullified by

laughing aloud out of Ṣalâh because laughing is not Hadath. However, on the grounds of the Hadîth of the a'râbi (bedouin) it has been established that laughing aloud in Ṣalâh nullifies the Wudû. Hence, due to this Hadîth, Qiyâs (logic) will be abandoned.

Similarly, in view of logical reasoning, to vomit voluntarily whilst fasting does not nullify the fast as something is coming out of the body and not entering it. The fast is normally nullified when something enters the body and not when something leaves it. However, in view of the Hadîth which dictates that voluntary vomiting nullifies the fast, logic has been abandoned.

From this we deduce that the understanding of the Hadîth requires logic and logic also requires Hadîth. They are in need of one another for the integrity of the meaning of the Ahâdîth.

This is a brief and final response to the assessment carried out by Hâfiz Abû Bakr Ibn Abû Shaybah Kûfi over Imâm Sâhib's relinquishment of Hadîth. I have transcribed this response from the manuscripts of leading Hanafi scholars. I had even started writing out a detailed response and responded to the ten Ahâdîth he had posed. However, my personal feeling is that our response to them can cover two complete volumes requiring a lot of time and books which are not available to me. I am busy writing another one of my books entitled 'Sabîlul-Hudâ War-Rashâd Fî Sîrati Khairil-'Ibâd'. At this stage I am unable to leave out this book completely as I have borrowed many books from others which are lying by me for some time and I have to return them quickly as well. This is why I was unable to respond (in detail) to the Ahâdîth of Ibnu Abî Shaybah until the completion of this book. I was informed by one of my colleagues that Shaikh Muhyud-Dîn Qurashi has also written on this subject which is still in a draft manuscript. Part of it was written out neatly as well. However, I was unable to come across that manuscript. If, by the grace of Allâh ﷻ, it is found, I will take

assistance from that as well.

SECTION FOUR

The accusations levelled by Khaṭīb against Imām Sāhib - an assessment

At the outset, Khaṭīb Baghdadi transcribed the statements of the eulogists praising Imām Sāhib but he thereafter went on to transcribe the allegations of his critiques and rivals. In response to Khaṭīb, 'Allāmah Bakr Ibn Ayyūb has compiled a separate book entitled '*Al-Sahm Al-Muṣīb Fī Al-Radd' Alāl Khaṭīb*'. Similarly, the grandson of Ibnu Jawzi, 'Allāmah Yūsuf Ibn Qaz 'Ali has also responded to Khaṭīb in his book, '*Al-Intisār Li-Imāmi Aimmatil-Amsār*'. I came across the first book in Syria and Egypt and the second one in Syria. However, I am unable to get a copy of any one of them at this present moment. Nevertheless, a brief summary of the response against Khaṭīb's narrations is mentioned hereunder.

The allegations mentioned by Khaṭīb against Imām Sāhib are of such a nature that the narrators of most of these allegations are either unknown or unaccepted by the 'Ulamā. Hence, it is totally impermissible for a Mu'min on the basis of such weak narrations, to violate the honour of an ordinary Muslim let alone an Imām of the Muslims.

Hāfiz Taqiyyud-Dīn Ibn Daqīqul-'Id says: "The honour of the people is a pit of the pits of Hell. The rulers and Muḥaddithīn are standing at the edge of this pit....." This is incorrect because the rulers do not pass judgement without the appropriate testimony and the Muḥaddithīn only rely upon authentic narrations and transcriptions. (So, since the narrations of Khaṭīb are rejected by the Muḥaddithīn due to the weak and unreliable narrators), we deduce

that most of the narrations of Khaṭīb are unauthentic.

Even if we do accept the authenticity of the narrations of Khaṭīb, then it is either of two things; either the narrator is Imām Sāhib's contemporary or he is not. If he is not his contemporary and he has neither seen him nor witnessed his conditions but he has merely studied the blackened pages of Imām Sāhib's rivals, then he is not worth any consideration. It is not appropriate to accept the narration of such a narrator.

On the other hand, if the narrator is Imām Sāhib's contemporary and he claims to be his equal in the field of knowledge and other achievements, then too his word is unacceptable. His rivalry against Imām Sāhib is a cause of his unreliability in the acceptance of his narrations.

Ibnu 'Abdul-Barr writes in his book *Al-Istighnâ Fīl-Kunâ*: "From amongst his contemporaries, only those were maliciously jealous of Imām Abū Hanīfah *Rahmatullāhi 'alayh* who were oppressive towards him and regarded back-biting about him as permitted."

Most of these jealous people had endeavoured to lower his status and extricate the love his contemporaries cherished for him. However, they failed in their objectives and their deluding statements were to no avail.. Ultimately they were compelled to submit that his status is a divine decree and any conspiracy against it will be of no use. "Who can harm the one who is protected by Allāh ﷻ?"

'Allāmah Zahabi, as agreed to by Ibnu Hajar, writes in *Mizânul-Itidâl*: "The criticism levelled by one contemporary against another is not worth consideration particularly when it is evident that the criticism is based on rivalry, worldly-motivated enmity or ideological prejudice. The main cause for such criticism in such

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instances is malicious jealousy from which nobody from any era is spared. However, the Ambiyâ and the Siddiqîn are an exception."

'Allâmah Zahabi further adds: "I can fill many volumes with this topic if I wish to."

'Allâmah Subki writes in his book *Tabqâte-Kubrâ* under the biography of Imâm Hârith Ibn Asad Muhâsibi:

"O seeker of guidance! It is most appropriate for you to show utmost respect to the past Imâms. Don't pay any attention towards their personal differences. Don't be concerned with the criticism they have levelled against each other. Even if their criticism is based on explicit proof, then too you should reinterpret it differently and harbour good thoughts about them at all times. If you are unable to do this, then don't ever fall into their differences because you were not created for this purpose. Occupy yourself with matters that concern you and refrain from futile pursuits. According to me, a student of Dîn will remain noble until he does not fall into the differences of the pious predecessors and he does not pass judgement against some of them whilst conforming to the view of others. Beware! Beware! Don't ever lend your ears to the differences that have transpired between Imâm Abû Hanîfah and Sufyân Thawri, between Imâm Mâlik and Imâm Ibnu Abû Z'ib, between Imâm Ahmad Ibn Sâlih and Imâm Nasaie and between Imâm Ahmad Ibn Hambal and Imâm Hârith Muhâsibi or between any two Imâms *Rahmatullâhi 'alaihim*. If you interfere with their differences then I fear that you will land yourself in danger and destruction. Remember all of them were Imâms and men of outstanding knowledge. Their statements had some background or interpretation which others probably did not understand when quoting them. For people like us there is just one option; to be content with them and maintain silence in regards to their affairs

just as how we maintain silence in regards to the differences that have occurred amongst the Sahâbah ﷺ and we are happy with all of them."

Hâfiz 'Umar Ibn 'Abdul Barr has devoted a special chapter in 'Kitâbul-'Ilm' to the differences of the 'Ulamâ. In the same chapter he narrates an authentic Hadîth with an unbroken chain of narrators on the authority of Hadrat Zubair Ibn 'Awwâm ﷺ that Rasûlullâh ﷺ said: "Very slowly the malady of jealousy and malice of the previous nations has crept into you. And this malice shaves off. It does not shave off the hair but it shaves off the Dîn. I swear by the Being in whose control lies my life that you will not enter Jannat until you have faith (Imân) and until and unless you do not cherish love for one another, you will not be (true) believers. Should I not inform you of something which can establish bonds of love amongst you? Observe Salâm widely amongst you."

Hadrat 'Abdullâh Ibn 'Abbâs ﷺ says: "Adhere to the statements of the 'Ulamâ but do not believe the criticism they level against one another. These people have more *ghairat* (a sense of possessive pride) than a male goat."

Another similar narration is also narrated from Hadrat 'Abdullâh Ibn 'Abbâs ﷺ. Hasan Ibn Abû J'afar narrates that he heard Mâlik Ibn Dînâr saying: "The statements of the 'Ulamâ and Qurrâ are all acceptable. However, their criticism levelled against one another is unacceptable because their jealousy and malice is worse than that experienced by a flock of male goats amongst whom a lone female goat is released."

Hadrat K'ab Ahbâr ﷺ says that Hadrat Mûsâ ﷺ asked Allâh ﷻ: "O Lord! Amongst your servants, who is the most knowledgable?"

Allâh ﷻ replied: "An 'Âlim who is hungry for 'Ilm." He added further: "Soon you will witness the ignorant boasting about their knowledge and they will expose their *ghairat* (malicious sense of possessiveness) in regards to knowledge just as how women are maliciously possessive of men. Only this lies in these (ignorant people's) lot."

A just decision

Shaikhul-Islâm Taqiyud-Dîn Subki narrates from Ibnu Abdur-Raf'î's book '*Mu'înul-Ahkâm*' that it is mentioned in *Mabsûṭ* that Hadrat 'Abdullâh Ibn Wahab ؓ said: "The testimony of the 'Ulamâ against other 'Ulamâ is unacceptable because these people (the 'Ulamâ) harbour more malice and jealousy than the others."

Ibnu 'Abdul-Barr says: "Many people have erred in this matter and the ignorant have been led astray. They are totally unaware of the magnanimity of their sin in this regard."

He says further: "It is our claim that the person who has been unanimously accepted as an Imâm of Dîn, the criticisms and verbal abuse levelled against him are not acceptable. These critiques will not be entertained in the least bit."

The proof of this is that quite often, out of anger, our predecessors have levelled critical statements against one another. Some of these criticisms were encouraged by malicious jealousy as explained by Hadrat 'Abdullâh Ibn 'Abbâs and Mâlik Ibn Dînâr ؓ etc.

Many of their statements can be interpreted differently. Similarly, it is not always necessary to accept the criticism of the critique. There are many such incidents in which our predecessors had

criticised one another on the basis of misinterpretation or inference but we are not compelled to adhere to their criticism without any solid proof and evidence. We will narrate a few criticisms of the reliable Imâms and our respected leaders which they had levelled against one another. It is imperative not to pay any consideration to these criticisms whatsoever. The veracity of our claims will become quite evident from these incidents....."

Ibnu 'Abdul-Barr in his book, thereafter narrates a few incidents dealing with the mutual conflicts amongst the Sahâbah, the Tâbi'în and Tab'e-Tâbi'în. However, this is not the appropriate juncture to mention them. For instance, Ibnu Ma'in had criticised Imâm Shâfi'î *Rahmatullâhi 'alayh* whereas those who had levelled criticism against Imâm Mâlik, Imâm Shâfi'î and other leading Imâms are as described by A'shâ, the poet:

"Like a male deer who thrusts its horn against a huge boulder to break it down whereas it will be unable to damage it. In fact, it will injure its own horn.

O you who thrusts your horn against a high mountain with an intent to damage it! Be affectionate to your own head, don't be affectionate to the mountain.

Who can be safe from the criticism of the masses whereas mere conjecture and gossip is sufficient for the masses (to encourage their criticism).

O Abû Hanîfah! People are so jealous of you. The reason for this is that Allâh ﷻ has bestowed you with that which the noble are bestowed.

When the youth were unable to attain the same status, they built up malicious jealousy against him and the people have become his enemies and rivals."

Ibnu 'Abdul-Barr *Rahmatullâhi 'alayh* says: "The person who pays

attention to the mutual differences of the (past) 'Ulamâ and he cherishes such deliberation, should not wag his tongue just as he wouldn't do so in regards to the mutual differences found amongst the Sahâbah and the Tâbi'in and other 'Ulamâ. If he falls into their differences, he will be afflicted with far-flung deviation and he will fall prey to a distinct misfortune. If he does not do this - he should definitely abstain from this - then whenever Allâh bestows him with divine guidance and he is inspired with goodness, he should consider the conditions as detailed in section one. The truth lies in whatever I presented, Inshâ-Allâh. Other views are incorrect.

"The legal 'Ulamâ have compiled the virtues of our Imâms and leaders and with all their heart and mind they had focussed their attention towards their biographies and life-styles. Hence, it is totally reprehensible for us now, to focus upon their deficiencies and to spend all our energies behind ferreting out their faults. After reading about the virtues of the Sahâbah and Tâbi'in, a person should read about the virtues of Imâm Abû Hanîfah, Imâm Mâlik and Imâm Shâf'îe *Rahmatullâhi 'alaihim*. He should acquire some knowledge of their blessed lives and their noble character. This action will most definitely prove to be a pious deed."

He further states: "As for he who only memorises that section of their lives in which criticism has been levelled against one another either out of anger or jealousy or for no apparent reason whatsoever and he does not pay any attention to their virtues and turns his back towards their achievements, then such a type of person has entered the boundaries of backbiting and he has deviated from the straight path. May Allâh keep us amongst those who listen attentively and follow that which is correct."

The author says: "This summary of Ibnu 'Abdul-Barr is most commendable. Hold onto it very firmly. Don't abandon it for something else."

This was the final point in the biography of Imâm Abû Hanîfah which Allâh simplified for me. If the biographies of Imâm Abû Hanîfah *Rahmatullâhi 'alayh* known to me were available, this book would have covered at least two large volumes. Nevertheless, this should suffice for the rightly-guided. May Allâh make this book beneficial.

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Arabic to Urdu Translator: Râm Piyâre (the beloved of the Almighty) son of Râm Billy (Powerful Lord) known as Billy Murâw. The translator has accepted Islâm with the grace of Allâh and is now known as Muḥammad Ibn 'Abdul-Wahhâb Bastawi Muhâjire Madani.

والحمد لله والصلاة والسلام على رسول الله

